Islamic Etiquettes



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MAKTABA DARUL HUDA

ISLAAMI AADAAB (ISLAAMIC ETIQUETTE)

REVIEW

By
Hadhrat Moulana Mufti Abdur Ra`oof Ghaznawi Saheb (daamat barakaatuhum)

I had the opportunity to browse through selected sections of this Kitaab, *Islaami Aadaab*, and Masha-Allaah, the author Muhtaram Janaab Moulana Muhammad Zubair Saheb (May Allaah Ta`ala reward him in his efforts) has made a very fine and successful effort. He has compiled the Islaamic etiquettes, citing from the Qur`aan Majeed, Sunnat and the Akaabireen-e-Ummat.

It is sad that many Muslims today have sacrificed and abandoned the Islaamic etiquettes insofar as eating, drinking, socialising, appearance, character, etc., etc in favour of the western cultures and their ways. By making blind Taqleed of the West, they have acquired un-Islaamic manners and etiquettes, which is indeed a great shame.

The said author, who has concern for the Deen and is a young graduate, has discerned the need of the Ummat and made them aware that their everlasting success, peace, contentment and final success lies only in adopting and inculcating the Islaamic etiquettes and culture, and that their disgrace in this world and hereafter lies in abandoning the same.

May Allaah Ta`ala accept this effort of the said author and make it a means for the guidance of the Ummat and of their

success in this world and in the hereafter. *Aameen Thumma Aameen.*

Written by Abdur Raoof Al-Ghaznawi (May Allaah Ta`ala forgive him)
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REVIEW

By
Hadhrat Moulana Mufti Radhaa-ul-Haqq Saheb (daamat barakaatuhum)

Hadhrat Moulana Zubair Saheb, graduate of Jamia Uloom Islaamia Binoori Town, Karachi and also of Daarul Uloom Zakariyyah, South Africa, had compiled this detailed work on Islaamic etiquettes which encompasses (a believer's life) from birth to the grave and Janaazah.

The author is himself an embodiment of excellent Islaamic etiquette, character, knowledge and practice. He has been blessed with concern for the Deen, service in the path of Allaah Ta'ala and respect for his Asaatiza. Whatever, Moulana Saheb has in his heart and bosom, he has presented in book-form.

Nowadays there is no shortage of Kitaabs on Deeni subjects. Those Kitaabs which our Akaabireen yearned for, are mere pawns of show in the book-shelves of our students of today. Nevertheless, the need for such kitaabs will always remain, which pertain to the deeds and character of the Muslims, because such Kitaabs are a must for every home. Moulana Saheb has made etiquette, character and Islaamic deeds the subject matter of his book. The contents of this Kitaab are

simple and in plain language which can easily be understood by all, and thereby it can be beneficial to everyone.

All the brothers of Moulana Zubair Saheb are involved in some or the other Khidmat of Deen and it is hoped that full benefit is derived from his works.

I make dua to Allaah Ta`ala that He accept this Kitaab and make it useful and functional for all and that He make it a treasure in the hereafter.

Radhaa-ul-Haqq (May Allaah Ta`ala forgive him)
Servant of Hadith and Iftaa, Daarul Uloom Zakariyya
South Africa

REVIEW

By
Hadhrat Moulana Muhammad Azhar Saheb (daamat barakaatuhum)

Allaah Rabbul Izzat has blessed us with Deenul Islaam for our success in this world and the Aakhirah. There are various branches in the Deen, amongst them are correcting our Aqaaid, dealings (social and monetary), Ibaadaat, character and etiquettes. The entire Deenul Islaam is *adab* (good moral character), and the person who is devoid of *adab* is deprived of the mercy of Allaah Ta`ala. The etiquette of every action holds the rank of wudhu to Salaat. The society which existed during the era (prior to) Nabi (sallallahu alayhi wasallam) was such that no nation in the world wanted to rule over them, but after that society was beautified with the Qur`aan Majeed and Sunnat, then they became a paragon and example for the rest of the world to follow and admire. *"So if they believe in the like of*

that which you believe, then they are rightly guided." [Surah Baqarah, Aayat 137]

In the Qur`aan Majeed, Allaah Ta`ala had shown us the various etiquettes of actions; the etiquette of greeting, the etiquettes of entering and leaving the home, the etiquette of Shar`i concealment, the etiquettes of returning from hajj, the etiquette of speaking to elders, the etiquettes of recitation in Salaat, etc., etc.

The Sunnat of Nabi (sallallahu alayhi wasallam) is also replete with various etiquettes; etiquettes for entering the Musjid, meeting dignitaries, socialising with our families, respect for elders and mercy on the young, etc., etc. As Allaah Ta`ala states in the Qur`aan Majeed regarding Nabi (sallallahu alayhi wasallam), *"And verily you are on an exalted standard of character."*

One will find guidance in every aspect of life in the Sunnat of Nabi (sallallahu alayhi wasallam). Alhamdulillah, in every era, the Muhadditheen and Ulama-e-Kiraam had, under the guidance of the Qur`aan Majeed and Sunnat, shown the Ummat the correct Path and shown the way and example of acquiring Jannat.

In this line, our companion, Moulana Muhammad Zubair Saheb had made an earnest effort at compiling the various pearls of wisdom and brought them into one Kitaab, *"Islaamic Etiquettes"*, which is a necessity in every home. A life without fulfilling the rights and etiquettes of society, is one of Jahannum.

We implore Allaah Ta`ala that He accept and bless this effort of Moulana Zubair Saheb (daamat barakaatuhum) and make it a source of salvation in both the worlds.

Servant Muhammad Azhar (May Allaah Ta`ala forgive him)
Graduate of Jaamia Faarooqia, Karachi
27 Ramadhaan 1424

COMPILER'S PREFACE

There is no doubt that Islaam is one such pure Deen, which comprises of many virtues and etiquettes. Regarding every aspect of life, and for every individual, be they small or big, male or female, there are such blessed etiquettes and decorum, which cannot be found in any other religion, other than Islaam.

Islaam therefore invites us to inculcate these various etiquettes and practice on them, so that our existence becomes one of complete perfection and we become complete believers. The inculcation of these etiquettes would create lustre in our characters and we will become beloved and revered by all who come into contact with us.

The reason why we entitled this Kitaab, *Islaamic Etiquettes*, is so that people may bring these into practical existence. Without doubt these etiquettes, insofar as their benefits are concerned, hold a high rank and significance for the Ummat of Muhammad (sallallahu alaihi wasallam). It is only appropriate that each and every etiquette be brought into practice.

In this regard, Imaam Kirmaani (rahmatullah alayh) writes in his Kitaab, *Al-Faarooq*, ***"Etiquette is higher and greater in rank and importance than the action."*** It is for this reason that a small act which is carried out with the required etiquette, is

by far more meritorious and rewarding than the multitude of acts which are devoid of etiquette.

A buzrug, addressing his son, once said, ***"O my beloved son! Carry out your action with the (required) etiquette in this proportion that the deed is the salt in the flour, and the etiquette is (as much as) the flour."*** That is, as much salt there would be, that much must be the deed be and as much flour there would be, that much etiquettes there must be. In other words, every action must have more etiquette than the actual deed.

Hadhrat Abdur Rahmaan bin Qaasim (rahmatullah alayh) says that he remained in the service of Imaam Maalik (rahmatullah alayh) for 20 years, of which 18 years was spent in learning etiquettes and the balance in acquiring knowledge.

Imaam Shaafi (rahmatullah alayh) states that Imaam Maalik (rahmatullah alayh) told him, *"O Muhammad! You should practice in proportion to flour (in bread) and your knowledge should be the salt."* That is, much action must be carried out on little knowledge. Here action refers to etiquette.

Our beloved Nabi (sallallahu alayhi wasallam) said to the Sahaabah (radhiallahu anhum), *"When you go to meet your fellow brother, then you should wear nice and clean clothes. Keep your conveyance in order, so that you may hold a good standing (in the eyes of the) people. Indeed Allaah Ta`ala does not like unmannerly, obscene and frivolous behaviour."* [Abu Dawood, vol. 2, page 211]

It is therefore appropriate that a Muslim appear in good standing (insofar as character is concerned), bright countenance and a pleasant disposition in front of others. (In other words, a

Muslim must be recognised for what he is by his mere appearance and etiquettes).

We make dua that this treatise be of benefit to the masses and the learned alike, and that Allaah Ta`ala grant us all the good fortune to tread in the teachings and Sunnat of Nabi (sallallahu alayhi wasallam). Aameen.

Muhammad Zubair Abdul Majid Zamzami

DISOBEDIENCE TO PARENTS AND THE DOOR TO JANNAT

"Hadhrat Ibn Abbaas (radhiallahu anhu) narrates that Nabi (sallallahu alayhi wasallam) said, 'That person who awakes (in the morning) in the condition that he is obedient to Allaah with regard to his parents, (i.e. he treats them well in accordance to the Shariah), then he has made the morning in such a condition that the doors of Jannat are opened for him. If one of his parents are alive and he reaches the morning in such a condition that he is obedient to Allaah regarding his parent, then he has reached the morning in such a condition that one door of Jannat is opened for him. As for the person who reaches the morning in such a condition that he is disobedient to Allaah Ta`ala regarding his parents (i.e. he is disobedient to his parents) then he has reached the morning in the condition that the doors of Jahannum are opened for him. If one of his parents are alive and he reaches the morning in such a condition that he is disobedient to Allaah regarding his parent, then he has reached the morning in such a condition that one door of Jahannum is opened for him.' One person asked, 'Even

if his parents have oppressed him? (That is, will this ruling still apply in that case?)'

Nabi (sallallahu alayhi wasallam) replied by repeating thrice, 'Even if his parents had oppressed him, even if his parents had oppressed him, even if his parents had oppressed him.'" [Baihaqi / Mishkaat Shareef, page 421]

Note: This Hadith Shareef adequately shows the virtues (and importance of) service, obedience and good relations with parents. It also shows the detrimental effects of disobedience to them and of causing them grief. The last portion of the Hadith which states that disobedience and grief caused to the parents open the doors of Jahannum, even if they are oppressive, does not mean that it is permissible or acceptable that parents oppress their children. If parents are guilty of oppressing their children, then they will certainly be taken to task and punished by Allaah Ta`ala for this crime of theirs.

The children should look at and consider their responsibilities to their parents. If the parents are not properly fulfilling their rights, then they should be aware of it. In essence, this advice and counsel is imperative and necessary for the smooth functioning of society as a whole; that every individual consider only the rights and duties he owes to others and he should not be concerned with or worry about how others have treated him. If every individual and every junior and senior practice on this advice, then Insha-Allaah, everyone's life will be peaceful and comfortable.

Since the parents were the medium of bringing the children into this world, and Allaah Ta`ala had instructed excellent relations with them, after fulfilling the obligatory acts of ibaadat, therefore the murderer (of his parent/s) is counted amongst

those persons who will be the most severely punished on the Day of Qiyaamah.

The punishment for the disobedience and recalcitrance will be meted out in this world

"It has been reported from Abu Bakrah (radhiallahu anhu) that Nabi (sallallahu alayhi wasallam) said, 'Allaah Ta`ala forgives all sins as He wishes, except recalcitrance to parents. Indeed He hastens the punishment for the perpetrator (recalcitrant child) in this world, before he/she dies.'" [Baihaqi / Mishkaat Shareef, page 421]

Note: There is a narration which states that none is more worthy of being punished in this world for any sin, than the one who oppresses and breaks family ties. The perpetrator of these two sins is punished right here in this world, and there is also punishment stored for him/her in the hereafter, as well. When he reaches there, another punishment will be waiting.

It is clear that the punishment for disobedience to parents and breaking family ties is received in both, this world and the hereafter. Nowadays, many plans and strategies are devised and implemented in order to safeguard ourselves from calamities and misfortunes, but we simply ignore the real causes and reasons for all the problems that beset us.

The person who is disobedient to parents will not enter Jannat

"It has been reported by Abdullaah Bin Umar (radhiallahu anhu) who said that Rasulullaah (sallallahu alayhi wasallam) said, 'The one who reminds others of his generosity, is

recalcitrant (to his parents) or is a habitual alcoholic, will not enter Jannat.'" [Mishkaat Shareef]

Note: It is a sin to remind and harp on a good turn, favour or generosity done to someone. If someone gives charity and then seeks a return or reminds (the recipient thereof), then he (donor) will be deprived of any reward (from Allaah Ta`ala). It is stated in the Qur`aan Majeed, *"O you who believe! Do not destroy your charities by reminders of your generosity or by injury..."* [Surah Baqarah, 264]

Many people are in the habit of reminding of their generosity. They do a little good and remember it a thousand times. They only 'throw water' over their little good actions by constantly reminiscing about it. In the end, the poor are not as much benefited by the charity as the person who gave and reminded about it is punished.

This Hadith states that the person who reminds about his generosity, is disobedient to parents and a habitual alcoholic, will not enter Jannat. That is, they will not be amongst the first to enter into Jannat. If they die with Imaan, then they will only enter Jannat after having suffered punishment in Jahannum.

Reminding others of the favours and generosity shown to them applies to family and non-family. This is a sin, under all circumstances, and it is a barrier to Jannat. As mentioned in the preceding Hadith, those who disobey their parents will be punished in this world and in the hereafter. Those who are involved in this sin, should repent and seek forgiveness from their parents and rectify themselves in the future.

This Hadith also mentions a habitual alcoholic, whose habit will prevent him from entering Jannat. Those who fall under

the ambit of this Hadith and consume and give others alcohol, should reflect on the words of the Hadith and repent.

We should be ever-thankful to our parents who are most worthy of our thanks, since they were the means of our existence. It was through their efforts and under their watchful eyes that we have grown up. They had undergone countless sufferings and toiled endlessly to nurture us. Their sacrifices and status deserves that we hold them in the highest esteem and express our gratitude to them. This is precisely the reason why Allaah Ta`ala had coupled gratitude to Him with gratitude to our parents. Allaah Ta`ala states in the Qur`aan Majeed, *"That you make shukr to Me and your parents."*

We should make a concerted effort to always keep our parents happy, and never court their displeasure by acting contrary to their desires and wishes. More especially when they reach old-age and their habits change, should we not do anything which displeases them or makes them unhappy.

"And when any one of the two of them (your parents) or both of them reach old-age by you, then do not say to them, 'Oof' and do not scold (or rebuff) them." [Surah Israeel, Aayat 23]

Generally in old age, people tend to become more sensitive and owing to weakness, etc. they may become irritable. Taking these factors into consideration, one should be extra careful in words and actions when dealing with one's parents.

Parents should be served with life and soul. If you are afforded this opportunity (to serve parents in their old-age), then this in itself is a blessing in that you can earn Jannat for yourself and acquire the Pleasure of Allaah Ta`ala. Service to parents earns

one the goodness and success in both worlds and it saves one from the calamities in this world and the hereafter.

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) said that the person who wishes that his life be elongated and his earnings be blessed, should be good and kind to his parents and maintain good relations with them. [Targheeb wa Tarheeb]

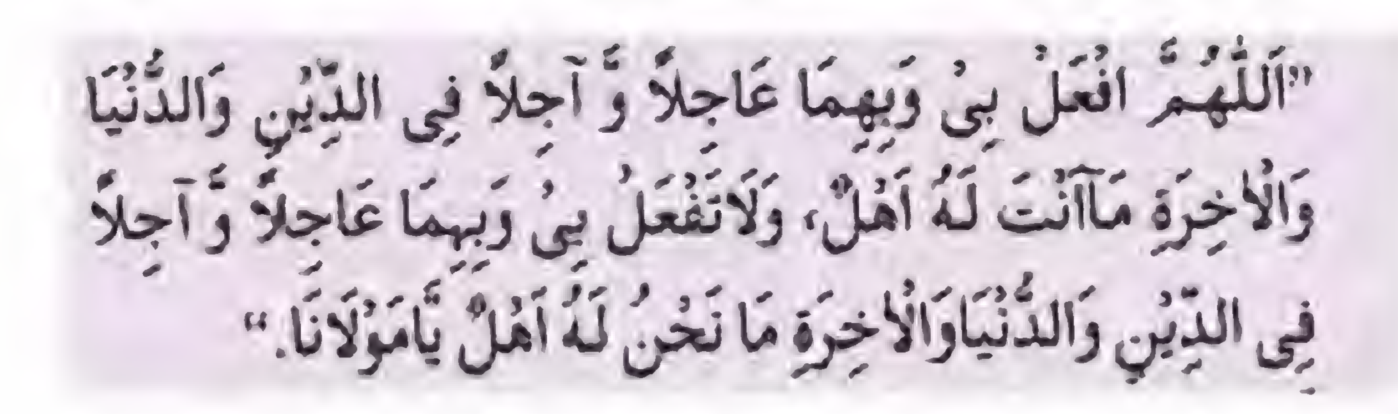
Allaamah Aini (rahmatullah alayh) has reported a narration in the *Sharah* of Bukhaari Shareef that the person who recites the following dua once and makes the intention that Allaah Ta`ala conveys the reward thereof to his parents, has indeed fulfilled their rights:

"اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ
الْعٰلَمِيْنَ وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ. لِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ
الْعٰلَمِيْنَ. وَلَهُ الْعَظَمَةُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ. هُوَ الْمَلِكُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ وَرَبُّ
الْعٰلَمِيْنَ وَلَهُ النُّوْرُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ"

Translation: All Praise is due to Allaah, Rabb of the universe, Rabb of the heavens, Rabb of the earth and Rabb of the universe. Unto Him is all Grandeur in the heavens and earth and He is Omnipotent and All-Wise. Unto Allaah is all praise, the Rabb of the heavens, Rabb of the earth and Rabb of the universe. Unto Him is the magnificence of the heavens and

earth and He is Omnipotent and All-Wise. He is the King, Rabb of the heavens, Rabb of the earth and Rabb of the universe. Unto Him is the Noor of the heavens and earth and He is Omnipotent and All-Wise.

The following dua also appears on page 8 of *Irshaadus Saari* which is the *Sharah* of Bukhaari:



"اَللّٰهُمَّ افْعَلْ بِيْ وَبِهِمَا عَاجِلاً وَّ آجِلاً فِى الدِّيْنِ وَالدُّنْيَا
وَالْاٰخِرَةِ مَا اَنْتَ لَهٗ اَهْلٌ، وَلَاتَفْعَلْ بِيْ وَبِهِمَا عَاجِلاً وَّ آجِلاً
فِى الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ مَا نَحْنُ لَهٗ اَهْلٌ يَامَوْلَانَا."

Translation: O Allaah! Do unto me and the two of them (my parents) swiftly or gradually with regards the Deen and dunya, which You deem appropriate. Do not do with me or them swiftly or gradually in our Deen and dunya that which we deserve (i.e. treat and serve us with Your Mercy and Compassion), O our Master!

Good treatment and relations with parents is a means of removing grief and worry

Hadhrat Ibn Umar (radhiallahu anhu) narrates the following anecdote from Nabi (sallallahu alayhi wasallam): Three men were travelling together when it started raining. They took shelter in a cave. Whilst they were in the cave and a huge boulder fell at the entrance of the cave, sealing them inside.

One them suggested that they supplicate unto Allaah Ta`ala and present any such deed which they have done purely for His pleasure so that He may remove the boulder for them.

The first one supplicated and said that he had two aged parents who were weak and frail and were living with him, together with his little children. He would tend the sheep daily and upon returning home in the evening, he would bring milk home. He would always feed his parents first and thereafter the rest of his family.

He said that one day he was unduly delayed and upon his return, both his parents were asleep. He did not want to disturb their sleep or give the milk to his children to drink, before his parents drank, so he waited for them to awaken right until the time of Fajr. He pleaded to Allaah Ta`ala that if He was pleased with this action which he did solely for His pleasure then Allaah Ta`ala should remove their obstruction. The boulder shifted slightly, but not enough for them to come out.

The second person supplicated and said that he had a female cousin to whom he was attracted. One day she came to him for a loan out of desperation. He agreed to give her 1000 dirhams on the condition that she submits herself to him. At first she refused, but later she was forced to agree owing to her desperate situation. He gave her 100 dinars and as he was about to commit the foul act with her, she told him to fear Allaah Ta`ala. He did not continue with his vile intentions and let her go. He asked Allaah Ta`ala that if He accepts this act of his done for His pleasure then He should remove their obstruction. The boulder shifted slightly, but not enough for them to come out.

The third person supplicated that he had once taken a labourer to work for him. The labourer asked for his wages and when he took out the money to give him, the man walked off, leaving it behind. He then used that money as capital and built on it, until it accumulated to a substantial amount in livestock, etc. The

labourer eventually returned and asked for his outstanding wages. He was told to take whatever he could see. He told his hirer not to make fun of him. He was told that all of it belonged to him, and he took it all away. The man then asked Allaah Ta`ala if He was pleased with this act which was done for His pleasure then he should remove their obstruction. The boulder shifted slightly, and this time it was sufficient for them to come out.

A pious girl who had fulfilled her father's debt

A man had passed away leaving some debts. At the time of his demise none of his heirs were present and he also did not leave any wealth behind in order to pay off his debts. After some time, one if his creditors who was desperately in need of his dues, was told to go to the deceased man's sons, all of whom were wealthy, and ask them if they would perhaps fulfil their father's debts.

Out of desperation, the creditor went to the eldest son and told him of his father's outstanding debt. The son said that he had nothing to give him. The man made an earnest plea to him and told him that the amount was small compared to his vast wealth and that he could also recoup the proportionate shares from his brothers. The son became rude and insisted that he had nothing to give.

The creditor then went the other sons and all of them turned out to be worse the previous ones.

The man lost hope of ever retrieving his money. Someone then suggested that he go the deceased man's daughter and speak to her husband. Perhaps, the daughter will come to her deceased father's aid. The creditor then approached the daughter's

husband and presented his case, explaining also his meetings with the deceased's sons. The man explained the situation to his wife, who immediately went to her room and accumulated all her jewellery and also removed the jewellery that she had on her hands and body and placed all of it in a container. She told her husband to tell the creditor that he must sell all the gold and silver and take whatever amount her father was owing him. If there was excess then he should return it to her and if there was still a deficiency, then he should come back and inform them.

The man took the jewellery, but he felt guilty and doubted whether he could use this money or not. He went to a buzrug and explained the entire situation to him, querying whether it was permissible for him to use the proceeds of the jewellery or not.

The buzrug asked the man the exact amount owed to him, and he paid the man in full from his own pocket, telling him to return the jewellery to the lady informing her that she had fulfilled the right of her deceased father. The buzrug also made much dua for her and her offspring.

Sadqah and charity given on behalf of one's parents

Just as dua benefits the deceased, so too does the discharging of charity on their behalf. To give charity on behalf of one's deceased is an act which merits great reward. Someone asked Nabi (sallallahu alayhi wasallam):

"My parents have passed away. If I give charity on their behalf will they benefit?" Nabi (sallallahu alayhi wasallam) replied in the affirmative. The man then said, *"I have a date-*

orchard and I make you witness that that I am giving this orchard in charity on behalf of my parents."

One of the ways of doing good towards one's deceased parents is to maintain good relations with their friends and fulfil their rights.

Honouring the friends of one's parents

It is reported in Saheeh Muslim from Abdullaah bin Dinaar (radhiallahu anhu) that a Bedouin met Hadhrat Abdullaah bin Umar (radhiallahu anhu) on the road to Makkah and Hadhrat Abdullaah (radhiallahu anhu) made Salaam to him and placed him on his mule and put his turban on the Bedouin's head. When Hadhrat Abdullah bin Dinaar saw this he exclaimed, *"May Allah Ta`ala have mercy on you. This is a poor Bedouin and he would have been content with any little which you give him."* Hadhrat Abdullah bin Umar (radhiallahu anhu) replied, *"His father was a good friend of my father, Hadhrat Umar (radhiallahu anhu) and I had heard Rasulullah (sallallahu alayhi wasallam) saying that the best of virtuous acts is to maintain good relations and kindred with the friends of one's parents."*

If a father is poverty stricken or very ill such that he cannot financially support himself, and he has no wealth then, whether he is a Muslim or a kaafir, it is Waajib for his sons to support him. Allah Ta`ala says in the Qur`aan Majeed, *"And treat them (your parents) with goodness in this world."* [Surah Luqmaan, Aayat 15]

Nabi (sallallahu alayhi wasallam) said, *"Your children are a gift bestowed upon you by Allaah Ta'ala. If you have a need for wealth then their wealth is yours."* This Hadith proves that if

one's parents are helpless and not able to earn anything, it is Waajib upon the children to support them. However, it is inappropriate for the parents to take from the children's wealth with out reason or dire need. It is a different matter however if their children consent to the general usage in their wealth, and do not mind their parents using from their wealth as they please. Nevertheless spending on themselves and their families come before that of their parents.

An anecdote of a boy from the Ahle Qaseem and his father

There was a young lad who had moved away from his hometown from a young age and lived elsewhere, where he had established himself in business. His father was a peasant who had many dependants (wives and children).

A severe drought befell the village where the father lived and the poor man became heavily indebted, due to his constrained circumstances. The young lad (the peasant's son) who lived in another area had no connection with his father and was thus unaware of his situation. This peasant had always been kind and held good relations with his own parents.

When the peasant's debts became overwhelming, he could not even leave his house safely without being hounded by creditors. The old man thought of his son and decided to make contact with him. He selected a villager who new the area well and they came to an agreement that for a certain fee he would deliver a letter to the peasant's son and bring back his reply.

The villager then set off with the letter and after some time reached the old man's son. He handed him the letter in which the peasant shared all his grief and sorrows. Whatever

misunderstandings that existed between the father and son had melted away. The son read the letter and his mind started racing, thinking of a plan to give the impression to this villager that he himself was in need and could not offer much to his peasant father.

The boy said to the villager, *"My father desires money, however besides bread I have nothing else to offer him. If he asked me for bread, I would happily present it to him but since he requires money, I am unfortunately unable to offer him any."*

The lad then went and prepared a big loaf of bread, placing therein 200 gold coins. He also gave the villager sufficient provisions so that on his journey he would have no need for this bread, which was intended for his father. He was an intelligent boy.

The villager then returned and presented the peasant with his son's reply. The peasant's friends and family were all gathered around him. The peasant told the villager, *"Don't bother with the letter, just give me whatever else he gave you."* The villager told the man, *"I did not find your son to be soft-hearted and generous, rather I found him to be to the contrary."*
The peasant then said, *"Give to me whatever he has given you (to give me)."* The old man said this, reposing full trust in Allaah Ta'ala.

The villager said that he only had one loaf of bread by him. Saying so, he stood up and went to fetch the bread, which was fairly large and heavy.

The peasant broke open the bread and all the gold coins came out. Upon seeing this, the villager exclaimed, *"I take an oath in*

the Name of Allaah Ta`ala, had I known that there was gold in the bread my intention would have corrupted, or dacoits would have ambushed me and stolen everything."

Allaah Ta`ala had preserved this wealth owing to the intelligence of the lad.

The peasant then settled all his debts and Allah Ta`ala further blessed him with much Barkat such that he gained affluence. The son was also blessed by Allah Ta`ala and became much more wealthy.

Excellent relations with the father

A boy used to treat his father with excellent character and behaviour and the father realized, appreciated and noticed this behaviour of his son. The father reached the ripe old age of 90 years and his son became even more compassionate towards him.

One day when the father awoke he found it to be an extremely hot day and his body started perspiring. The son gently wiped the perspiration from his father so as not to cause him any discomfort. The father then exclaimed, *"Alhamdulillah, today you have surpassed me. I had also treated my father with the utmost respect and served him well. I had done all that you had done for me besides the act which you carried out today, of furtively wiping my perspiration. You have now attained excellence over me. May Allah Ta`ala bless you and your offspring."*

Allah Ta`ala had accepted this supplication of the old man and blessed his son with an obedient and well mannered son.

Similarly, O Muslims! Treat your parents with kindness and affection and tomorrow your own children will treat you likewise. Remember the words of Allah Ta'ala, *"And treat your parents with goodness."* [Surah Baqarah, Aayat 83]

The story of a peasant and his pious son

There was a young man who was a typical rebellious teenager type. He had a father who was a peasant who toiled hard in the fields and worked hard to earn a living.

This boy had a very tumultuous relationship with his father and due to his laziness never helped in the fields.

Once the father hit the boy severely, which caused him to lose consciousness. When he recovered he decided to journey to Dammam to seek his fortune. He eventually found employment at a company there and started working.

Many years passed and the father gradually became more and more poverty stricken. He was overwhelmed with debt and was eventually imprisoned and all his possessions sold by the court to pay his creditors. He had one date-palm from which he and his family survived. The judge was going to appropriate this tree as well, but he pleaded that they grant him respite of two months so that he may try to pay off his debts. His request was acceded to.

The poor man then went home dejected and though of his ignorant son.

He eventually reached Riyaadh, in search of his son and stood on the road feeling hopeless, not knowing where to begin

searching for his son. The world became constrained for him notwithstanding its vastness.

He thought of returning home and selling the date-palm and leaving the rest to Allaah Ta`ala. However, his determination to meet his son, overcame him and he resolved to search for him. After much searching, he eventually reached the company where his son worked.

His son met him warmly and the father noticed that his son was well attired. The son arranged for some *qahwa* (a type of drink) for his father, which he knew his father loved. The old-man was delighted.

The son realised that his father was living in poverty and he asked regarding everyone at home. The father told him that everyone was well and did not let on regarding his difficult situation. After much insistence, the father eventually divulged his difficulties to his son and told him about the imminent loss of the date-palm.

The son immediately went and pawned some of his most valuable possessions and managed to procure 7 000 riyaals. He gave this entire amount to his father. Since the father only had 6000 Riyaals of debt, he took out 1000 Riyaals and gave it back to his son, who refused saying that he should keep this amount and use it on the family. The son said that his father should not worry about him, because Allaah Ta`ala rewards generosity ten-fold.

The old-man was impressed and pleased at his son's piety and new attitude.

When the peasant returned, he went to the ameer and paid him the entire amount. When the ameer asked him where he had acquired all this money from, he explained regarding his son's generosity and changed attitude. The ameer was also so impressed that he gave the old-man 2000 Riyaals as a gift from his side.

The peasant returned home happy and content. Allaah Ta`ala had blessed his son with a good and obedient wife, who served him well and granted him solace, through the rest of his life. He had acquired much happiness in his life, purely through his excellent behaviour and service to his father.

Parent's happiness

Abdullaah bin Ja`far bin Khakhaan Al-Marwazi (rahmatullah alayh) says that he intended journeying to Basrah to acquire knowledge and listen to Ahaadith, but his mother refused him consent to go. He says that he obeyed her and Allaah Ta`ala had blessed him in his decision.

Ahmad bin Ali was amongst the famous Ulama of Baghdad. He had a very high Taqwa. He sought consent from his mother to journey to Qutaiba, but she refused. After some time, she passed away and he left home. He went towards Khurasaan and reached Balkh. He passed away in Qutaiba. The people of Qutaiba had high regard for him and revered him greatly. He had attained all this owing to his obedience to his mother.

Zaid says that he asked Hadhrat Hasan Basri (rahmatullah alayh) what the status of the dua of a parent holds for the child. Hadhrat Hasan (rahmatullah alayh) replied, *"It is a means of salvation."* When he asked what about the contrary, he replied, *"It is a sign of destruction."*

Hadhrat Ibn Abbaas (radhiallahu anhu) was asked regarding the repentance of a man who had murdered his wife. Hadhrat Ibn Abbaas (radhiallahu anhu) replied that if his parents are alive, then he should maintain good relations with them, for perhaps Allaah Ta`ala will use this as a means of acceptance of his repentance.

Similarly, a woman once came to him who had learnt *jadoo* (black magic) and she sought to repent unto Allaah Ta`ala. Hadhrat Ibn Abbaas (radhiallahu anhu) gave her a similar reply.

A man once came to Hadhrat Ibn Abbaas (radhiallahu anhu) and told him that he had committed a very major sin and he wanted to know if there was any way for him to sufficiently repent. Hadhrat Ibn Abbaas (radhiallahu anhu) asked the man if his mother was alive. The man replied in the negative. Hadhrat Ibn Abbaas (radhiallahu anhu) then told the man to constantly repent to Allaah Ta`ala and try his level best to attain proximity to Allaah Ta`ala.

Someone later asked Hadhrat Ibn Abbaas (radhiallahu anhu) why he had enquired regarding the man's mother. He replied, *"Indeed, I do not know of any deed more beloved unto Allaah Ta`ala than to maintain excellent relations with one's mother."*

Abu Naufal reports that a man came to Hadhrat Umar (radhiallahu anhu) and confessed to having murdered another man. Hadhrat Umar (radhiallahu anhu) asked him if any of his parents were alive. The man replied that his father was still alive. Hadhrat Umar (radhiallahu anhu) told him to go and serve his father well and maintain good relations with him. When the man left, Hadhrat Umar (radhiallahu anhu) said, *"I take an oath in That Being in Whose Hands my soul lies, if that*

man's mother was still alive and he had to maintain and treat her well, I have hope that the Fire of Jahannum would never touch him."

Hadhrat Makhool Tabiee (rahmatullah alayh) says, *"Having good relations with parents is an expiation of sins."*

Muhammad bin Munkadir (rahmatullah alayh) says, *"I spent the night at my mother's feet and my brother, Umar spent the night in Salaat, but I would not prefer his night to mine."*

There is a narration of Hadhrat Ibn Abbaas (radhiallahu anhu) that Allaah Ta`ala had saved *Hudhud* from the punishment of Hadhrat Sulaiman bin Dawood (alaihimus salaam) because *Hudhud* had maintained excellent relations with its mother. Allaah Ta`ala removes impending punishment owing to good relations with one's mother.

Imaam Shaafi` (rahmatullah alayh) says (regarding parents), *"To be disobedient to them is counted amongst the major sins."*

Hadhrat Ma`aaz bi Jabal (radhiallahu anhu) says that Nabi (sallallahu alayhi wasallam) advised him saying, *"Never be disobedient to your parents, even if they eject you from the home and earth."* [Sunan Abu Dawood]

Hadhrat Abdullah Ibn Umar (radhiallahu anhu) says that his father, Hadhrat Umar (radhiallahu anhu) disliked one of his (Ibn Umar's) wives and instructed him to divorce her. Hadhrat Ibn Umar (radhiallahu anhu) refused and Hadhrat Umar (radhiallahu anhu) complained to Nabi (sallallahu alayhi wasallam), who told Hadhrat Ibn Umar (radhiallahu anhu), *"Obey your father."* [Ibid.]

Hadhrat Ubaada bin Saamit (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Never disobey your parents, even if they instruct you to leave your world."* [Durre Manthoor]

Jaabir bin Abdullah (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) said, *"Be good to your parents and your children will treat you likewise."* [Jamiul Kabeer]

One should remember one's parents even after their demise and maintain good relations with them. This can be effected in the following ways:

1. Continue to make dua of forgiveness for them. The Qur`aan Majeed teaches the believers the following dua: *"O my Rabb! Forgive me and my parents and all the believers on the Day of Hisaab."* [Surah Ebrahim, Aayat 41]

Hadhrat Abu Hurairah (radhiallahu anhu) says that after a person dies and he sees his stages rising then he will exclaim in surprise, *"How is this?"* A reply will be given from Allaah Ta`ala telling him that his children are making duas of forgiveness for him (and Allaah Ta`ala is accepting their duas).

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) said, *"When a man dies then his deeds are sealed. There are only three things which will benefit him after death – Sadaqah Jaariya, that knowledge of his which benefited others and the duas of his pious children which he left behind."*

Fulfil the promises and bequest made by your parents (i.e. if during their lifetime your parents had committed themselves to

something or made some pledges etc then as far as possible it should be fulfilled.

Hadhrat Abdullah bin Abbaas (radhiallahu anhu) reports that Hadhrat Sa'ad bin Ubaadah (radhiallahu anhu) asked Nabi (sallallahu alayhi wasallam) *"Oh Rasulullah! My mother made a pledge but could not fulfil it during her lifetime. Can I fulfil it for her?"* Nabi (sallallahu alayhi wasallam) replied, *"Most certainly, you should fulfil it."*

Maintain good relations with the friends of your parents. Show them respect. Seek their counsels as you would of the pious people and respect their opinions. Nabi (sallallahu alayhi wasallam) said on one occasion, *"One of the best characteristics is when a man does good to the friends of his father."*

Once Hadhrat Abu Darda (radhiallahu anhu) became ill and his condition deteriorated to such a degree that there was no hope left for him. Hadhrat Yusuf bin Abdullah (rahmatullah alayh) travelled from far to come and visit him. When Hadhrat Abu Darda (radhiallahu anhu) saw him, he exclaimed, *"You! Here?"* Hadhrat Yusuf bin Abdullah (rahmatullah alayh) replied, *"I have come here solely to visit you because by father had a close companionship with you."*

Hadhrat Abu Burda (radhiallahu anhu) reports that when he came to Madinah then Hadhrat Abdullah bin Umar (radhiallahu anhu) came to him and said, *"Abu Burda! You know why I have come to meet you."*

Abu Burda (radhiallahu anhu) replied, *"I do not know why you have come to meet me."*

Hadhrat Abdullah bin Umar (radhiallahu anhu) said, *"I heard Nabi (sallallahu alayhi wasallam) saying that the person who wishes to maintain excellent relations with his father in the grave then after his father passes away he should maintain good relations with his father's friends."* He then said further, *"Brother, my father Hadhrat Umar (radhiallahu anhu) and your father had a very close relationship, therefore I wish to fulfil the rights thereof."* [Ibn Hibbaan]

Good relations should also be maintained with one's parent's relatives after their demise, be merciful to them and fulfil their rights.

If Allah Ta`ala forbid a person had defaulted in fulfilling the rights of his parents during their lifetime, then he should not lose hope in the mercy of Allaah Ta`ala. He should continue to make dua of forgiveness for them after their death. There is hope that Allaah Ta`ala will accept it from him and overlook his past shortcomings.

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alayhi wasallam) said, *"If a person was disobedient to his parents during their lifetime and one or both of them passed away in this condition, then he should continue making dua for them and supplicate to Allaah Ta`ala to forgive them, until Allaah Ta`ala counts him amongst the pious people through His mercy."*

THE ETIQUETTES OF REARING CHILDREN

1. Regard children as a blessing from Allaah Ta`ala and celebrate at their birth. Congratulate others on such occasions and make dua for goodness and blessings. Make Shukr unto Allaah Ta`ala that He has granted you this boon.

2. If a person does not have children then he should make dua for pious children, just as Hadhrat Zakariyya (alaihis salaam) made the following dua, *"My Rabb! Bless me from Your Side pure children. Indeed You are the One who listens to duas."* [Surah Aale Imraan, Aayat 38]

3. Never feel constrained, financially or otherwise, at the birth of children.

4. Never destroy your children, before birth or after, because this is one of the greatest acts of oppression and cowardice which will lead to ultimate destruction in both worlds. Allaah Ta`ala says, *"Indeed those people are at a loss who murder their children in ignorance."* [Surah Al In'aam]

Allaah Ta`ala issues an explicit warning in the Qur'aan Majeed, *"And do not murder your children out of fear of poverty. We sustain them and you. Indeed their murder is a great sin."* [Surah Bani Israeel]

Once a person asked Nabi (sallallahu alayhi wasallam) what the greatest sin was, to which Nabi (sallallahu alayhi wasallam) replied, *"Shirk."* He then asked what comes next. Nabi (sallallahu alayhi wasallam) replied, *"Disobedience to parents."* He then asked what comes next and Nabi (sallallahu alayhi wasallam) replied, *"That you murder your children in fear that they are going to eat with you."*

5. At the time of birth, Aayatul Kursi, the (under-mentioned) two Aayats from Surah A'raaf, Surah Falaq and Surah Naas should be recited at the side of the woman:

اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah! There is no deity but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

The two Aayats from Surah Al-A'raaf are:

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ

أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللّهُ رَبُّ الْعَالَمِينَ

ادْعُواْ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِي

Your Guardian-Rabb is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne. He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His (Right) to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds!

Call on your Rabb with humility and in private: for Allah loves not those who trespass beyond bounds.

6. After the child is born, it should be bathed and Athaan should be given in the right ear and Iqaamat in the left. When Hadhrat Hassan (radhiallahu anhu) was born, then Nabi (sallallahu alaihi wasallam) gave the Athaan and Iqaamat in his ears.

There is great wisdom in the child hearing the names of Allaah Ta`ala and Nabi (sallallahu alaihi wasallam) upon birth. Allaamah Ibn Qayyim (rahmatullahi alaih) mentions in his Kitaab, *Tuhfatul Wudood*: *"The objective is that the first thing which reaches the ears of the baby is the sound of the greatness and magnanimity of Allaah Ta`ala. The same Shahaadat which is taken at the time of entering Islaam is also recited from the very birth of a child, just as the Talqeen which is recited at the time of death. Another benefit of Athaan and Iqaamat is that it chases away the shaitaan who sits in waiting to mislead and*

waylay the child and the first words the child hears are the innovation towards Allaah Ta`ala and not that of shaitaan."

7. After the Athaan and Iqaamat are given, some pious man or woman should chew on a piece of date and place a little bit on the child's palate and make dua for blessings and goodness for the child. Hadhrat Asmaa (radhiallahu anha) states that when Abdullah bin Zubair (radhiallahu anhu) was born, then she placed him in the lap of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) then requested for some dates and chewed on a piece and placed some of his blessed saliva into the mouth of Hadhrat Abdullah bin Zubair (radhiallahu anhu) and rubbed some of the chewed date on his palate and made dua for him.

Hadhrat Aishah (radhiallahu anha) states that children would be brought to Nabi (sallallahu alaihi wasallam) and he would make *tahneek* (chew on dates and place it on the baby's palate) for them and make good duas for them. [Muslim Shareef]

Whenever a child was born to Hadhrat Imaam Ahmad (rahmatullahi alaih), he would request dates from Makkah Mukarramah which were always kept in his house and he would let a pious lady, called Umme Ali to make the *tahneek*.

8. A suitable and nice name should be kept for the child, which is either a name of one of the Ambiyaa (alaihimus salaam) or a Name of Allaah Ta`ala with a prefix of *abd*, like Abdullaah, Abdur Rahmaan, etc.

Nabi (sallallahu alaihi wasallam) said that on the Day of Qiyaamah, people will be called out by their names, hence good and appropriate names should be kept. [Abu Dawood]

Nabi (sallallahu alaihi wasallam) also said, *"Allaah Ta`ala loves the names of Abdullaah and Abdur Rahmaan, from amongst all your names."*

Nabi (sallallahu alaihi wasallam) also stated, *"Keep the names of the Ambiyaa."*

9. If due to ignorance an unsuitable name was kept for a child, then it should be changed to a better one. Nabi (sallallahu alaihi wasallam) would change the unsuitable names of people. Hadhrat Umar's (radhiallahu anhu) one daughter was named *A`aswiya* (meaning sinner), and Nabi (sallallahu alaihi wasallam) changed it to *Jameelah* [Muslim Shareef]

10. On the seventh day, *aqeeqah* should be made. Two sheep/goats should be slaughtered for a boy and one for a girl. However, it is not obligatory to slaughter two for a boy, even if one is slaughtered it is fine. Thereafter the hair of the baby should be shaved off and its equivalent in weight of gold should be given in charity. Nabi (sallallahu alaihi wasallam) said, *"The name of the child should be given by the seventh day, its hair should be shaven off and aqeeqah should be made for it."* [Tirmidhi Shareef]

11. On the seventh day, circumcision should also be made (for a boy). If for some reason it cannot be done on the 7^{th} day, then it must be done at least before the child reaches the age of 7 years, because this is one of the *Shi`aar* (signs) of Islaam and being a Muslim.

12. When the child begins speaking then the first words he/she should be taught are *Laa Ilaaha Illallaah.* Nabi (sallallahu alaihi wasallam) said, *"When your children start speaking then first teach them Laa Ilaaha Illallaah and then do*

not worry about when they die and when their milk-teeth fall off, instruct them with Salaat." [Ibn Sinaa]

It is also reported in a Hadith that whenever a child in the family of Nabi (sallallahu alaihi wasallam) began speaking, then he (sallallahu alaihi wasallam) would teach the child the second Aayat of Surah Furqaan, which beautifully encompasses the lesson of Tawheed:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

He to whom the dominion over the heavens and the earth belongs, and who begets no offspring, and has no partner in His dominion: for it is He who creates everything and determines its nature in accordance with [His own] design.

13. The child should be breastfed. It is the right of the child over the mother and the compulsory duty of the mother that with every drop of milk she feeds the child she imbibes the Tawheed of Allaah Ta`ala and the love for Nabi (sallallahu alaihi wasallam).

14. The child should not be made frightened or scared. Any such fright or scare will remain embedded in the child's mind throughout its life.

15. The child should not be constantly scolded, rebuked or shouted at for every little thing. Instead of highlighting the evil of the child's action it is better to counsel the child with wisdom and love.

16. Children should always be treated with affection, softness and love. Their needs should be attended to as far as is possible and appropriate. They should be encouraged to carry out good acts.

Once Hadhrat Muawiya (radhiallahu anhu) asked Hadhrat Ahnaf Bin Qays (radhiallahu anhu) how should children be reared and treated. Hadhrat Ahnaf (radhiallahu anhu) replied, *"Ameerul Mu'mineen! Children are the fruits of our heart and the support of our back. We are to them like the earth which is extremely soft and harmless. Our existence is to them like the shade of the sky and we are able to achieve great feats through them. Therefore if they ask anything of you then grant it to them and if they are grieved then remove their grief The result will be that they will love you and reciprocate to your fatherly advances."*

Hadhrat Muawiya (radhiallahu anhu) was much affected by this advice and said, *"Ahnaf' I take an oath in Allaah Ta`ala that when you came and sat by me I was fuming with anger at Yazeed."*

When Hadhrat Ahnaf (radhiallahu anhu) left, the anger of Hadhrat Muawiya (radhiallahu anhu) had cooled down and he sent a gift to Yazeed. When this gift reached Yazeed he sent half of it to Hadhrat Ahnaf bin Qays (radhiallahu anhu).

17. Run your hands with affection on the heads of young children and place them on your laps. Shower them with affection and treat them well. Don't display a constant hard disposition.

During the era of Hadhrat Umar (radhiallahu anhu), Hadhrat Aamir (radhiallahu anhu) once came to him on an important duty. **When he entered the house he saw Hadhrat Umar (radhiallahu anhu) was lying down and the children were playing on his chest.** Hadhrat Aamir (radhiallahu anhu) looked astounded and Hadhrat Umar (radhiallahu anhu) asked him how he treated his children. Hadhrat Aamir (radhiallahu anhu) replied, *"When I entered the house, everyone falls into silence and all of them return to their appropriate places."* Hadhrat Umar (radhiallahu anhu) exclaimed, *"Aamir! You being an offspring of the Ummat of Muhammad (sallallahu alaihi wasallam) do not know that every Muslim should treat his household with softness and affection."*

18. All efforts should be made to impart pure Deeni knowledge and good character to the children. No expense should be spared in this endeavour. This is a religious duty upon the parents, which is beneficial to all. Allaah Ta`ala says in the Qur`aan Majeed, *"O you who believe! Save yourselves and your family from the Fire."*

The only way of saving oneself from the Fire of Jahannum is to equip oneself with the necessary Deeni knowledge and practicing thereupon. One's entire life should be spent in obedience to Allaah Ta`ala and Nabi (sallallahu alaihi wasallam).

Nabi (sallallahu alaihi wasallam) said that the best gift a father can give his children is beneficial knowledge (this applies only to Deeni knowledge) and a good moral upbringing. [Mishkaat Shareef]

19. When the child reaches the age of 7 years then he/she should be taught how to perform Salaat and boys should be encouraged to attend the Musjid.

When they reach the age of 10 years then they should be punished if they are negligent in performing Salaat. The parent should make it clear in word and action that negligence in performance of Salaat will not be tolerated.

20. When the children reach the age of 10 years then their beds should be separated and each one should have his/hers own bed. Nabi (sallallahu alaihi wasallam) said, *"Encourage your children to perform Salaat when they reach the age of 7 years and punish them for it (i.e. neglecting it) when they reach the age of 10 years and when they reach this age then separate their beds."*

21. Children should always be kept clean, neat and tidy. They should be encouraged to maintain cleanliness. Their clothes should also be clean and paak, however much emphasis should not be placed on beautification and adornment. A daughter's clothes should also be kept simple and they should not be habituated to smart and fancy clothes.

22. Do not discuss your children's faults in front of others and do not humiliate them in front of others.

23. Do not ever express hopelessness at reforming your children in front of them, in fact they should be encouraged, by praising them for basic feats. Encouragement fosters confidence.

24. You should narrate stories and anecdotes of the Ambiyaa, the pious and the Sahaabah (radhiallahu anhum). For

their beneficial upbringing and nurturing stories with good morals and true stories from the Qur'aan should be explained to them. Such anecdotes and stories should be mentioned which create love for Nabi (sallallahu alaihi wasallam).

25. Sometimes the children should be made to give food and charity to the poor with their own hands, so that they may be brought up with having sympathy for the poor and they are encouraged to be generous. They should also always be encouraged to share their things with their siblings.

27. Parents should abstain from using abusive, high and pitched tones when speaking to their children. They should be taught, by example, to speak in moderate tones and not to scream at each other.

28. When there is an altercation or argument between the children, then you should never side with your own. You should remember that just as you have feelings and affections for your children, others have for theirs.

29. You should always practice equality amongst children. Even if you may be inclined to a particular child you should always practice equality in your dealings with them. Favouritism breads hatred and feelings of hopelessness.

Once the father of Hadhrat Nu'maan (radhiallahu anhu), Hadhrat Basheer (radhiallahu anhu) presented himself to Nabi (sallallahu alaihi wasallam) with his son and said, *"Oh Rasulullah! I had a slave which I gifted to this child."* Nabi (sallallahu alaihi wasallam) asked him, *"Did you give each of your children a slave?"* He replied in the negative, to which Nabi (sallallahu alaihi wasallam) said, *"Take that slave back.*

Fear Allaah Ta`ala and practice equality amongst your children."

Hadhrat Basheer (radhiallahu anhu) returned home and took the slave back from Hadhrat Nu'maan (radhiallahu anhu). It has been reported in another narration that Nabi (sallallahu alaihi wasallam) said, *"And do not make me a witness to your sin. I will not be a party to oppression."* In yet another narration Nabi (sallallahu alaihi wasallam) asked him if he did not like that all his children regard him equally. Hadhrat Basheer (radhiallahu anhu) replied in the affirmative to which Nabi (sallallahu alaihi wasallam) said, *"Then do not do such things in the future."* [Bukhaari / Muslim]

30. You should always behave in a presentable and respectable manner in front of your children. Your entire life is like silent tutor for your children, wherefrom your children learn all the time. Never speak lies in front of your children, even in jest.

Hadhrat Abdullah bin Aamir (radhiallahu anhu) explains an incident saying that one day Nabi (sallallahu alaihi wasallam) came to their home and his mother called him saying: *"Come here and I will give you something."* Nabi (sallallahu alaihi wasallam) looked on saying, *"What do you intend giving the child?"* His mother said that she intended giving him some dates, to which he (sallallahu alaihi wasallam) said, *"Had you not intended to give anything and the child came to you, receiving nothing, then this would have been written in your Book of Deeds as a lie."* [Abu Dawood]

31. The same joy should be expressed upon the birth of a girl as for a boy. Both, a boy or a girl, are blessings and a gift from Allaah Ta`ala. He knows in His Wisdom whether to bless

you with a son or daughter. To express disappointment and disillusionment at the birth of a girl is not amongst the traits of a Muslim and it is a sign of displeasure and *nashukri* (showing ungratefulness) unto Allaah Ta`ala.

It is stated in a Hadith, *"When a girl is born unto anyone, then Allaah Ta`ala sends an angel to announce: 'O Inhabitants of this home! May you be blessed.' The angel then takes the little girl in its wings, strokes his hands over the child's head and says, 'This is a weak soul which has been created from another weak soul. Whosoever nurtures and brings this little girl up, will remain in the Care and Protection of Allaah until the Day of Qiyaamah.'"* [Tibrani]

32. Attend to the upbringing and nurturing of girls with great happiness and joy. Do it with a sincere and happy heart.

Nabi (sallallahu alaihi wasallam) said, *"That person who had attended to (nurtured/brought up) three daughters or sisters, taught them good character and gave them beneficial knowledge, and dealt with them mercifully, until Allaah Ta`ala had made them independent, then Allah Ta`ala makes Jannat Waajib upon such a person."* One person then asked Nabi (sallallahu alaihi wasallam), *"If there are two (daughters/sisters)?"* Nabi (sallallahu alaihi wasallam) replied that the same will apply to the nurturing of two girls.

Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu) said that had someone asked Nabi (sallallahu alaihi wasallam) regarding one girl, then he (sallallahu alaihi wasallam) would have given the same reply for one girl as well. [Mishkaat]

Hadhrat Aishah (radhiallahu anha) said that once a lady came to her with her two daughters, and requested something. She

only had one date by her at the time and gave it to the woman. The woman broke the date into two pieces and gave one half to each daughter and she did not take anything for herself and left.

When Nabi (sallallahu alaihi wasallam) came home, Hadhrat Aishah (radhiallahu anha) narrated the entire incident to him. Nabi (sallallahu alaihi wasallam) said, *"That person who is tested with the birth of daughters and he deals with them excellently thus passing the test, then these daughters will be a shield for him against the Fire of Jahannum on the Day of Qiyaamah."* [Mishkaat Shareef]

33. Never belittle daughters and give preference to sons over them. Treat them all equally and deal with them likewise. Nabi (sallallahu alaihi wasallam) said, *"That person to whom a daughter is born and he does not bury the child alive like it was done in the days of ignorance and he does not belittle her or give preference to his sons over her, then Allaah Ta`ala will enter such a person into Jannat."* [Abu Dawood Shareef]

34. Daughter's should be given their fair share in the distribution of inheritance with happiness. This is their obligatory share apportioned by Allaah Ta`ala and they should not be deprived thereof. No interpretation should be made whereby she is deprived of her rightful share. All such evil practices are not becoming of Muslims. Carrying out such un-Islaamic practices are acts of treachery and also a disgrace to the Deen of Allaah Ta`ala.

35. Together with all the above-mentioned points, parents should also make dua for their children.

No distinction should be made between sons and daughters as is the practice. Daughters should not be regarded as a burden.

Just as the people during the age of ignorance looked down at the birth of a daughter so too do people some villages and tribes in present times.

The faces of the people in that house where a girl is born are filled with gloom and foreboding. This we have noted in the homes of many so-called pious people as well. All such attitudes are not becoming of Muslims and an earnest effort should be made to change all such mind-sets. May Allaah Ta`ala save us all from evil beliefs and practices. Aameen.

Allaah Ta`ala has mentioned such practices and censured them in various Aayaat of the Qur`aan Majeed.

It is necessary that we all regard and treat sons and daughters alike and do not differentiate between them.

All the necessary Deeni knowledge should be imparted to them. Proper Islamic morals and character should be taught to them. They should be properly fed and clothed. Equality between sons and daughters in all aspects of one's life is necessary and a guarantee of Jannat according to the words of Nabi (sallallahu alaihi wasallam).

In this regard Hadhrat Abdullah ibn Abbaas (radhiallahu anhu) narrates that Nabi (sallallahu alaihi wasallam) said, *"That person to whom a daughter is born, and he does not cause her any harm or belittle her or grant preference to his sons over her, then in lieu of his proper nurturing and dealings with the girl Allaah Ta`ala will grant him Jannat."* [Musnad Ahmad / Haakim]

From this Hadith we gather that parents should pay extra attention to kind dealings with their daughters over their sons.

It should never be that they cause her harm and difficulty by displaying attitudes of belittlement towards her. Such attitudes of parents will result in severe punishment in the hereafter for them.

It is reported in one Hadith that those parents who are put to difficulty because of their daughters and notwithstanding this they do not oppress them, belittle them, chastise them and they impart Deeni knowledge and character to them to the best of their ability, then such daughters will be a means of their parents entry into Jannat.

Hadhrat Aishah (radhiallahu anha) says that Rasulullah (sallallahu alaihi wasallam) said, *"That male or female servant of Allaah Ta`ala under whose care He has placed daughters and they fulfilled their rights and treat them well, these daughters will become a means of saving them from the Fire of Jahannum."* [Musnad Ahmad / Haakim]

Note: Those parents who had afforded a proper upbringing to their daughters and treated them well and did not subject them to any physical or emotional difficulty, then even if these parents are liable for entry into Jahannum, Allaah Ta`ala will enter them into Jannat owing to their good treatment towards their daughters.

Hadhrat Abu Said Khudri (rahmatullahi alaih) reports from Nabi (sallallahu alaihi wasallam) that the person who had borne the burden of three daughters or sisters or two daughters or sisters (i.e. he had attended to their proper Deeni upbringing) and then he had got them married, he will be afforded entry into Jannat by Allaah Ta`ala because of this. [Tirmidhi / Abu Dawood]

From this Hadith it is clear that the imparting of Deeni knowledge and good moral character to daughters and treating them kindly instead of harshly and derogatorily and also getting them married are all the responsibilities and duties of the parents. Those parents who have properly fulfilled this responsibility have been promised a place in Jannat by Nabi (sallallahu alaihi wasallam).

Hadhrat Sa'ad bin Abi Waqqaas (radhiallahu anhu) said that Rasulullah (sallallahu alaihi wasallam) said, *"To look at your daughter with mercy and affection is a great virtue, which is listed in the father's Book of Deeds."* Then Nabi (sallallahu alaihi wasallam) said, *"When you wish to distribute anything amongst your children, then begin with your daughters, because Allaah Ta`ala has blessed them with gentleness."* [Kanzul Ummaal]

Note: From these Ahaadith we note that Allaah Ta`ala has kept much value in affection towards daughters. It is part of Islaamic teachings that daughters be afforded more affection than sons. If one has to distribute anything between one's children then one should first give to the daughters because Allaah Ta`ala has created them with delicateness and they are more sensitive. They are easily affected by little things and are easily pleased or easily saddened. They do not have much forbearance and cannot bear much. This is the reason why the Shariah has ordered that girls be given first so that they are not grieved by the preference shown to boys.

Hadhrat Abdullah bin Abbaas (radhiallahu anhu) said that Nabi (sallallahu alaihi wasallam) said, *"There is one door in Jannat from which only such people will enter who had kept their children happy and that door's name is 'Baabul Farh' (the Door of Happiness)."* [Kanzul Ummaal]

It is reported in another Hadith that if a child cries and the child is pacified and made quiet, then Allaah Ta`ala will grant that person entry into Jannat, in a happy state. [ibid.]

Note: The above Ahaadith are relatively clear and need no explanation. However, one should bear in mind that although Jannat has been promised for showing affection to children, it does not mean that one does have to carry out any other Ibaadat. All the necessary Faraaidh must also be adhered to at all times and cannot abandoned.

Special attention must be given to the proper character and upbringing of children

One of the greatest weaknesses we find nowadays in the nurturing of our children is the lack of attention given to character and morals. Scant attention is paid to etiquettes in children – how they should behave amongst elders and juniors, how they interact with others, etc. and most important the company they keep.
It is important to regulate the company they keep. If their company is good then it will have a positive effect on them. If for example, a youngster performs regular Salaat, behaves well in front of others, etc., then those children who associate with him will also be encouraged to carry out the good acts he does.
It is the necessary duty of parents to monitor their children's associates and friends. They should be prevented from mixing with the wrong company. This should be explained to them with wisdom and affection.

If this is not regulated from an early age, then later in life when all the evil habits have become the norm with the child, it becomes too late for reformation. Many a times these evil habits become a disgrace in front of others, hence it is imperative that parents pay special attention to their children's upbringing and the company they keep.

To be affectionate to one's children

Hadhrat Anas (radhiallahu anhu) said that he had not seen anyone to be more affectionate towards their children than Nabi (sallallahu alaihi wasallam). One of Nabi (sallallahu alaihi wasallam)'s children was given to a wet nurse who resided close to Madinah Shareef. Her husband was a blacksmith. Nabi (sallallahu alaihi wasallam) would go there often to see the

child and put him on his lap. Owing to the environment, his (sallallahu alaihi wasallam) clothing would become soiled with dust, but owing to his affection for children it did not bother him. Hadhrat Aishah (radhiallahu anha) says that she did not see anyone bearing a greater resemblance to Nabi (sallallahu alaihi wasallam) in speech and character than Hadhrat Faatimah (radhiallahu anha). When Hadhrat Faatimah (radhiallahu anha) would come to visit Nabi (sallallahu alaihi wasallam) then he would stand in order to greet her and welcome her. He would direct her to sit at the place where he was sitting. Similarly, when he (sallallahu alaihi wasallam) used to go and visit her then she would also stand up to welcome him, take his blessed hand and direct him to sit where she was sitting.

Note: Just look at what a close affinity and affection Nabi (sallallahu alaihi wasallam) had for his children. How sad it is that nowadays this affection is nonexistent between parents and children. As long as there is some mutual benefit then the relationship continues otherwise there is only complaints upon complaints and arguments upon arguments.

Interacting with children with love and affection

Hadhrat Aishah (radhiallahu anha) said that once a Bedouin came to Nabi (sallallahu alaihi wasallam) and told him that he (sallallahu alaihi wasallam) kisses his children whereas this person said that he does not do so (i.e. this Bedouin does not display similar affection to his children.) Nabi (sallallahu alaihi wasallam) said, *"What can I do if Allaah Ta`ala has removed affection and mercy from your heart?"*

Hadhrat Abu Hurairah (radhiallahu anhu) said that Nabi (sallallahu alaihi wasallam) used to kiss his grandson Hadhrat Hasan (radhiallahu anhu) and in one gathering Aqra bin Haabis (radhiallahu anhu) was present. He commented, *"I also have many children but I have never kissed any one of them."* Upon hearing this Nabi (sallallahu alaihi wasallam) looked towards

him and said, *"He who does not show mercy, will not have mercy shown to him."* [Subulul Huda, vol.9 page 368]

Consideration for children

Umme Khaalid (radhiallahu anha) says, *"I once came in the presence of Nabi (sallallahu alaihi wasallam) with my father (she was a little girl at that time), and I had a yellow coloured dress on. Nabi (sallallahu alaihi wasallam) said some words which in Abyssinian language meant, very nice. I then started playing with the Seal of Prophethood (which was on Nabi (sallallahu alaihi wasallam)'s back). My father scolded me but Nabi (sallallahu alaihi wasallam) indicated to him to leave me alone."*

Note: By this we gather that when children play with adults in accordance to their age then it is not done out of disrespect hence they should not be reprimanded.

Lifting children onto the shoulders

Hadhrat Baraa (radhiallahu anhu) says that he used to see Nabi (sallallahu alaihi wasallam) lifting Hadhrat Hasan (radhiallahu anhu) onto his shoulders, saying, *"O Allaah Ta`ala I love him and You should also love him."* [Bukhaari page 530]

Hadhrat Abu Qataadah (radhiallahu anhu) says that once Nabi (sallallahu alaihi wasallam) came carrying Umaamah binti Aas (Zainab's (radhiallahu anha) daughter-granddaughter of Nabi (sallallahu alaihi wasallam) on his shoulders. [Bukhaari/Tibraani]

Hadhrat Umar (radhiallahu anhu) says that once he saw both, Hadhrat Hasan and Husain (radhiallahu anhuma) on Nabi (sallallahu alaihi wasallam)'s (sallallahu alaihi wasallam) shoulders and he commented, *"What better conveyance can you (two) be on?"*

Nabi (sallallahu alaihi wasallam) replied, *"And what better riders can there be?"* [Al-Mutaalibul Aaliyah, page 72]
Note: Carrying children on the shoulders is a good practice as it illustrates humility. Nabi (sallallahu alaihi wasallam) would often take children onto his lap out of affection for them. Sometimes the children that he had on his lap would urinate but he would not chastise them or display any sign of displeasure or anger. [Tahaawi, vol.1 page 51]

The rights and etiquettes of parents
Parents hold the greatest rights after Allaah Ta`ala. The importance and greatness of this right can be gauged from the Qur`aan Majeed where in various places the rights of parents are coupled with the rights of Allaah Ta`ala. It is imperative therefore that parents are shown the greatest respect and served with heart and soul. Treat them kindly, because this treatment will be to your benefit in both the worlds.
Keep them happy because the Pleasure of Allaah Ta`ala lies in this. Be grateful to them and deal with them with softness and humility. Always continue making dua for them.

Respect is the bearer of contentment
The affection for parents should be a natural trait in children, however together with affection and love for them, the greatest respect, honour and dignity should be afforded them. Respect and honour should be kept in mind when dealing with them. The undermentioned points should be considered when interacting with parents:

1. Whenever you get the opportunity of being in their presence then make salaam.
2. Present yourself with a pleasant disposition and a smiling face.
3. Speak to them in soft and respectful tones.

4. When addressing them lower your gaze.
5. Whilst conversing with them never raise your voice above theirs.
6. Adopt humility and humbleness in front of them.
7. Never address your parents by their names.
8. Respect and decorum should be observed when in their presence. When walking with them you should walk behind, neither beside them or in front.
9. Never belittle them, even in their absence and always regard them highly.
10. Never give preference to your wife over them.
11. Make a concerted effort to always keep them happy.
12. Do not embark on a journey without first seeking their consent.

The virtues and fruits of service to parents

1. Respect for parents will result in an increase in sustenance and age.
2. Looking at one's parents with love and affection warrants the reward of an accepted Hajj.
3. Service to parents warrants the reward of Hajj, Umrah and Jihaad.
4. The pleasure of parents earns the Pleasure of Allaah Ta`ala and their displeasure, the Displeasure of Allaah Ta`ala.
5. Jannat lies at the feet of the mother.
6. Service to parents is more virtuous than participation in Jihaad. [Tibraani/Tirmidhi/Haakim]
7. In the Sight of Allaah Ta`ala, service to parents is the most beloved of all deeds.

In essence, good relationship and dealings with parents has been greatly stressed upon in the Hadith.

The sin of displeasing parents

1. Displeasing the parents is a major sin.
2. In one Hadith Nabi (sallallahu alaihi wasallam) had thrice cursed those who disobey their parents with disgrace.
3. To look at your parents with disdain or anger is also regarded as disobedience.
4. Allaah Ta`ala curses the person who harms his parents.
5. The person who harms his parents will not enter Jannat.
6. The person who murders one of his parents will be in the greatest punishment (on the Day of Qiyaamah).

A person should be particular about respecting, honouring, and fulfilling the rights of parents, because they have the most rights compared to anyone else.
Hisham bin Urwah reports from his father that Hadhrat Abu Hurairah (radhiallahu anhu) once saw a man walking and someone was behind him. He asked the man who the person (that was following him) was. The man replied that it was his father, to which Hadhrat Abu Hurairah (radhiallahu anhu) remarked, *"Never walk in front of your father or sit before he sits and never address your father by his name."* [Bukhaari Shareef]

Ibn Wahab narrates that once Abdurrahmaan bin Qaasim Atqi Misri (rahmatullahi alaih), who was a student of Imaam Maalik (rahmatullahi alaih), was engaged in a lesson in Muwatta when he suddenly stood up and remained standing for some time. After a long while he sat down and people asked him the reason for his standing. He replied that his mother was descending the steps and came downstairs for some work or the other, so he stood up in respect for her until she had completed whatever she had come to do and alighted the steps again.

Qaadhi Ayyaaz (rahmatullahi alaih) says that respect and honour is demonstrated when one stands for someone who is standing.

Taoos bin Kisaan (rahmatullahi alaih), who was a senior Tabi'ee states that it is Sunnat to honour four persons:
An Aalim of the Deen
An elderly person
A king
One's father

Haafiz Imaam Abdullah (rahmatullahi alaih) writes at the end of his Kitaab *Al Kaafiya* that it is compulsory to display good character and behaviour to one's parents and this is simple for that person for whom Allaah Ta`ala has simplified it.

In essence one should make an earnest and an all-out effort at pleasing one's parents and fulfilling all their needs. It is also necessary to make every effort not to displease them.
Good behaviour and interaction with parents is the fountainhead of all virtue and the most virtuous act is pleasing the parents.

The rights and upbringing of children
Amongst the responsibilities which Islam has granted great importance to and stressed upon time and again, is the responsibility and upbringing of children that has been placed on parents and guardians. In reality this is an extremely important and great responsibility. There is no doubt in the fact that the if the parent, guardian or teacher fulfils this important task rightfully then the result would be a cultured and well-mannered individual.

It is a momentous task and difficult to encompass all the commands and encouragements which appear in the Qur`aan Majeed and Ahaadith pertaining to the upbringing of children. We will however list a few Aayaat and Ahaadith which will serve as a guide and a yardstick.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً

O you who believe! Save yourselves and your families from the Fire. [Surah Tahrim Aayat 7]

يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ

Allaah Ta`ala enjoins upon you regarding (the rights of) your children. [Surah Nisaa Aayat 11]

وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ

And do not slay your children. [Surah Mumtahinah Aayat 12]

Ahaadith

A man is a shepherd to his family and he will be answerable for his flock. A woman is a shepherd to the house of her husband and she will be answerable for her flock. [Bukhaari Shareef]

Inculcate etiquette in your children and give them a good upbringing.

Educate your children and your families with good (Deeni knowledge), and teach them good manners. [Abdur Razzaaq]

Instruct your children with following the Laws of the Shariah and abstention from prohibitions. This is the means of their saviour from the Fire.

From the above mentioned Aayaat and Ahaadith we note the importance of good upbringing for children and that this is the responsibility upon the parents.

Good relations with children and amicable interaction

It is clear that together with imparting education and good character to children it is likewise necessary upon parents to have good relations and an amicable interaction with their children. Address them with affection and if there is a need to rectify them then it should be done with kindness. Parents should be just in providing clothing, food etc. to their children in accordance to their means. All children should be treated equally and fairly.

Aayaat and their translation

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.

Explanation:

This Aayat removes the notion that a person merely save himself from the Fire and be content with this and think that he has achieved his objective of life. It is necessary and obligatory that he also save his family from the Fire.

This Aayat states that every person save himself and his family from the Fire. In reality it proposes a subtle reply to a complain

laid by many. Nowadays, when it is told to people that they give good Deeni education and a proper upbringing for their children and families, and that they guide them towards good and prohibit them from evil, then the reply in most cases is: *I have made an earnest effort at guiding my children towards Deen, but what can I do? The environment is so evil, that notwithstanding my fervent pleas to my wife and children, they have opted for the wrong path, and have been adversely affected by the age we live in. They persist in this path they have chosen and are not prepared to reform. Now it a case of their actions to themselves and mine to me. What can I do now?* In substantiation they quote the incident of the son of Hadhrat Nooh (alaihi salaam) who eventually also died as a kaafir. Hadhrat Nooh (alaihi salaam) tried to save him from the flood but he did not heed his father's call.

An example of saving from the worldly fire

The Qur`aan Majeed uses the word 'Fire' in this Aayat and this removes the doubt and gives a reply to the 'feeble' contentions. Although in principle the matter appears fine that if the parents had made a sincere effort at saving their children from evil and they had afforded them a proper upbringing, then they will be absolved of their responsibility and the consequences of the deeds and actions of the children will fall on them (the children). However it needs to be seen to what extent the parents had made to save their children, and to what levels they went.

The Qur`aan Majeed uses the word 'Fire' to indicate that parents should make the effort at saving their families from sin and evil like they would save them from a fire.

Let us assume that such a huge fire is raging wherein there is certainty that if it afflicts anyone he is sure to perish therein. Now, your child looks upon this fire and it appears to him as

something attractive and he makes his way towards it. What will you honestly do in such a situation? Will you be content with merely sitting at a distance and advising your child about the harms of the fire and that if he goes towards it he will burn and die? Will any mother or father be content with only this verbal admonishment and advice in saving the child from walking into the fire? If that child does walk into the fire and perish then will the parents be exonerated by saying that they did make a concerted effort at advising the child of the harms and dangers of the fire? Will they be adamant and claim that they have done their duty and the child walked into the fire willingly? Will they claim: *He walked into it himself, so what could I do?*
No sane mother or father in this entire universe will behave in this fashion. If in reality the parents are the true parents of the child, then by merely seeing the child going towards the fire will make their sleep, nay their lives, intolerable. Until they have not rescued the child and taken him into their laps, far from the raging inferno, they will never be at ease.

Allaah Ta`ala is telling us that when we will not suffice on mere verbal admonishment and guidance in saving our child from a worldly fire which is insignificant and incomparable in relation to the hereafter, then why do we regard mere verbal efforts as being sufficient in saving them from this Great Fire (of Jahannum)?

Continuous effort and concern
Quoting the incident of Hadhrat Nooh's (alaihi salaam) son who died a kaafir and could not be saved from the fire of Jahannum, is incorrect and inapplicable. One needs to consider the fact that Hadhrat Nooh (alaihi salaam) had made an effort at inviting his son (and others) to the Deen for over 900 years! Notwithstanding this long period of time and continuous effort,

the son did not heed the call of his father and opted for the wrong path. This momentous effort of Hadhrat Nooh (alaihi salaam) absolved him of this obligatory duty. Nevertheless, our situation is somewhat different – we merely make an effort at advising and guiding our families, once or twice and are satisfied that we have fulfilled our duty. We are actually supposed to make the effort at saving them from sin as we would at trying to save them from a real fire of this world. If we have not made that much of a concerted effort then we should realise that we have not sufficiently discharged our duty as parents.

Nowadays we see this scenario that parents have the concern and worry regarding every aspect of their children's lives – that they have the best worldly education, that they follow the best profession, that they hold some high rank in society, that they have the best food, drink and clothes – but alas, there is no concern for their Deen.

Moulana Taqi Uthmaani Saheb mentioned regarding a well-learned man who was Deeni-conscious in that he was regular with Tahajjud Salaat etc. This man had a son who had studied English education and qualified for some high post. One day this man, came and spoke highly of his son and said, *"Masha-Allaah, my son has studied well and now holds a high post and has an honourable ranking in society. However he has become slightly irreligious, but he has earned a high ranking in society."*

Now just have a look at this type of attitude! The statement: *"However, he has become slightly irreligious, but he has earned a high ranking in society"* smacks of disregard for the Deen. His son's becoming irreligious is no great thing for this man, but he himself was a person who was particular about Tahajjud Salaat, etc.

Cause of the deficiency

Hadhrat Mufti Mohammad Shafee Saheb (rahmatullahi alaih) related an incident of a man who had passed away, but the people still thought him to be alive. They called the doctor to diagnose his illness and prescribe a treatment for him because he was not moving. After having examined the man, the doctor proclaimed that the man is in fine shape from head to toe and there is absolutely nothing wrong with any part of his body. However, the only little thing is that his soul has left him.

In precisely the same way, this man (mentioned in the incident above) regards his statement of: *However, he has become slightly irreligious, but he has earned a high ranking in society.* It is as though become irreligious (albeit little) is no great flaw or harm.

The venerable Ambiyaa (alaihimus salaam) and the concern for children

Reforming and guiding one's children is just as important and necessary as is the reformation and guidance of oneself. It is not sufficient to merely verbally admonish and guide children. It is obligatory to have the same concern and more for the guidance of the child than that which a parent has of saving the child who is heading for a worldly fire. The Qur`aan Majeed is replete with such instructions. In this regard, Allaah Ta`ala states regarding the Ambiyaa (alaihi salaam):

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

He (Hadhrat Ismail – alaihi salaam) enjoined upon his people worship and alms giving

When Hadhrat Yaqoob (alaihi salaam) was on his death-bed he called all his children. Normally a person will have the concern of how the children will survive and earn after their demise, but Hadhrat Yaqoob (alaihi salaam) called his children together and

asked them: *"Tell me! After I pass away, who will you worship?"* Whatever concern they had was reserved for concern of the hereafter. The worry they had was worry of carrying out Ibaadat.

A yardstick for nurturing children

Allaamah Nawawi (rahmatullahi alaih) cites the following Hadith in *Riyaadhus Saaliheen:*

"It has been reported from Hadhrat Abu Huraira (radhiallahu anhu) that he said, 'Hasan bin Ali once took a date from the dates of Sadaqah and proceeded to place it into his mouth, when Nabi (sallallahu alaihi wasallam) exclaimed, 'Kakh, kakh, Discard it! Do you not know that we (Banu Haashim) do not eat of Sadaqah?' [Jamiul Usool, vol. 4, page 607]

Hadhrat Hasan (radhiallahu anhu) was the grandson of Nabi (sallallahu alaihi wasallam). Such was the love and affection Nabi (sallallahu alaihi wasallam) had for this child that once whilst Nabi (sallallahu alaihi wasallam) was delivering a sermon from the pulpit in Musjid-e-Nabawi, Hadhrat Hasan (radhiallahu anhu) entered the Musjid and Nabi (sallallahu alaihi wasallam) alighted from the mimbar and took Hadhrat Hasan (radhiallahu anhu) into his lap. There were many occasions that whilst Nabi (sallallahu alaihi wasallam) was performing Salaat, this same Hadhrat Hasan (radhiallahu anhu) would jump onto his (sallallahu alaihi wasallam)'s blessed shoulders and when Nabi (sallallahu alaihi wasallam) would go down into sajdah he would take him off with one hand. There were also occasions when Nabi (sallallahu alaihi wasallam) would take him into his lap and say, *"(Children are such that they make a person) a miser and a coward."* That is, it is because of one's children that one may sometimes becomes a miser or a coward.

On the one hand, Nabi (sallallahu alaihi wasallam) displayed such great love and affection for his grandson and on the other hand he removed a date (which is a sweet to a child) from his mouth. This was done in guiding him from perpetrating an undesirable act.

An etiquette in *tarbiyat* (upbringing and nurturing)

It has been reported from Abu Hafs Umar bin Abu Salmah (radhiallahu anhu), the stepson of Nabi (sallallahu alaihi wasallam) that he said, 'I was a child in the lap of Nabi (sallallahu alaihi wasallam) and (one day whilst eating) my hand was 'roaming around' in the plate when Nabi (sallallahu alaihi wasallam) said, 'O Child! Recite Bismillaah, eat with your right hand and eat from that which is closest to you."

Notwithstanding Nabi (sallallahu alaihi wasallam) having great affection for this stepson of his, he admonished him on the occasion when his actions warranted it.

Another etiquette in *tarbiyat*

A Sahaabi, Hadhrat Ikraash bin Zuwaib (radhiallahu anhu) says that once when he was with Nabi (sallallahu alaihi wasallam) and the food was served, he began eating from various sides of the plate, taking a little from this side and a little from that. Nabi (sallallahu alaihi wasallam) then took hold of his hands and said, *"O Ikraash! Eat from one side."* Since the food was only of one type (i.e. there was not a variety of dishes) and also, the act of eating from all sides displays uncultured character. He then ate only from the one side. Later, a large platter with various types of dates was served. Hadhrat Ikraash then only took dates from the one side and ate. When Nabi (sallallahu alaihi wasallam) saw this he told him that he may now eat from whichever side he pleased, because there was a variety. [Mishkaat, page 367]

This Hadith teaches us that if only one type of food is served in a plate then we should only eat from one side (i.e. the nearest side) and if various types of food are served then we may take from different sides. Nabi (sallallahu alaihi wasallam) taught all these 'trivial' things to the Sahaabah (radhiallahu anhum) and all this comprises the beauty of Islaam which teaches us how to conduct every facet of our lives and on how to behave in a cultured manner.

Education and nurturing in the home

The weight of education should not be placed on a child prior to his reaching the age of seven. Before the age of seven they should be left to play and they can be taught subtly, but the weight of formal lessons should not be placed on them. At this tender age they should not be enrolled as formal students. Nowadays when the child reaches the age of three then efforts are made regarding their tuition. This is an incorrect practice. At the age of three they may be given informal education in the home by teaching them the Kalimahs and maybe some basic etiquettes. They can be taught at home at whatever pace, but they should not be enrolled as formal students in any institution.

Qaari Fath Muhammad Saheb (rahmatullahi alaih)

Hadhrat Maulana Qaari Fath Muhammad (rahmatullahi alaih) was very rigid and strict in the matter of teaching children the Qur'aan Majeed. Whenever a child used to come to him for lessons he would be very particular in teaching the child. He would emphasize the importance on teaching children, however he would always say until the child reaches the age of seven, the burden of formal education should not be placed on him, because this stunts the development of the child. In substantiation of this view he would cite the Hadith where Nabi

(sallallahu alaihi wasallam) instructed that children be ordered with Salaat at the age of seven years.
When the child reaches the age of seven then the education may commence step by step until he reaches the age of ten. At this age punishment has not only been advised rather it has been ordained if the child does not read Salaat.

The limit of punishment for children
It should be kept in mind that neither the parents nor the ustaadh may punish the child such that marks and bruises are left on his body. Nowadays wanton beating of children has become the norm of the day. In some Madrasahs punishment has become customary such that bruises are left on the child's body and in some cases there is also bleeding. Such punishment is a grave sin and Hakimul Ummat Maulana Ashraf Ali Thaanwi (rahmatullahi alaih) used to say that he does not see any form of retribution or forgiveness for such a heinous crime. The reason being that there is no one from whom to ask forgiveness from – because if the child is asked for forgiveness then such as act is superfluous since the child is immature and according to Shariah no consideration is placed on a child's forgiveness. This is reason why Hadhrat Maulana has expressed hopelessness in the forgiveness of the perpetrator of such a crime.
The gravity of this crime is indeed great and it is imperative that parents and ustaadhs never punish the children such that they are wounded. Nevertheless they can, and should be, punished when the need arises and there is no other alternative.

The manner of punishing children
Hakimul Ummat Hadhrat Maulana Thaanwi (rahmatullahi alaih) had offered a beautiful method of punishing children which should be remembered. He used to say that when the need arises to punish a child or that anger be expressed then do

not hit the child in this state of anger. In fact, later on once your anger has been mollified then you should present yourself as though you are angry and punish the child accordingly. The reason for this is that if you punish the child when you are truly angry then you are bound to exceed the limits, and since the need does exist for the child to be punished you should feign anger (once your true anger has been appeased) and punish the child, so that the objective may be attained and in this way you will not exceed any limits in punishment.

He used to say, *"In my entire life I had done this, i.e. never punished nor reprimanded anyone when I was truly angry. When my anger would cool down then I would call the miscreant and feign anger. This method will ensure that you never exceed the limits in punishing or reprimanding because anger is such a thing which blinds the senses of a person."*

The method of imparting *Tarbiyat* to children

In this regard Hadhrat Thaanwi (rahmatullahi alaih) mentions a principle that although it cannot be applied in general because of varying circumstances. However, it may be applicable in practice. If a person commits an undesirable act then he should not be rebuked or punished immediately. In fact, to react immediately sometimes causes greater harm. It is more appropriate and beneficial to explain the situation or to mete out punishment at a later stage. It is also not appropriate to continually harp and nag on an issue. It is by far better to sit down and explain the harms and evils committed at these various junctures.

Another factor is that anger is an integral trait of every human being and when it flares up it is seldom that people can control it. In such situations it is difficult to maintain the limits, therefore an excellent remedy is that which has been

formulated and explained by Hadhrat Thaanwi (rahmatullahi alaih).
We gather from this discussion that if the need arises punishment may take the form of a hiding, but extreme care should be taken that the bounds are not exceeded and if the child has to be punished by way of giving him a hiding then this should be executed within reasonable bounds.
Nowadays, there is either excessiveness or total leniency. If a child has to be beaten then the bounds and limits are exceeded, alternatively some people totally abandon punishment and deem it impermissible to hit children. Both these views are incorrect and a path of moderation should be adopted as explained and advised by Nabi (sallallahu alaihi wasallam).

Hadhrat Ali (radhiallahu anhu) states in commentary of the Aayat, *Save yourselves and your families from the Fire: "Educate them and teach them etiquette and good morals."*

Hadhrat Hasan Basri (rahmatullahi alaih) states, *"Instruct them in obedience to Allaah Ta`ala and teach them good acts."*
The Fuqaha have written in commentary of this Aayat that it is incumbent upon every person to teach his wife and children the Faraa'idh of the Shariah and the laws regarding Halaal and Haraam. He should also make an effort at inducing them to practice upon this. It is stated in one Hadith that Allaah Ta`ala showers His Mercy on that person who encourages his family and tells them to be particular in the observance of Salaat and fasting and that they should not be neglectful in its performance. It is stated in *Ma'aariful Qur'aan* that some Ulama say that on the Day of Qiyaamah the person who will be most beset with punishment is the one who was neglectful regarding the Deeni upbringing of his family.

The Ahaadith is also replete with injunctions pertaining to upbringing and tarbiyat of children. Efforts in this regard should be made from an early age in the child.

There is a narration in Abu Dawood Shareef that Hadhrat Amar bin Shuayb (rahmatullahi alaih) reports from his grandfather that Rasulullah (sallallahu alayhi wasallam) said, *"Instruct your children with Salaat when they are seven (years of age) and hit them for neglecting it when they reach ten. Separate their beds."* [Abu Dawood, vol.1 page 70]

In this Hadith three principles are mentioned regarding the tarbiyat of children – that they be instructed with Salaat when they reach the age of seven and if they don't perform it by the age of ten then they should be punished (with a light beating) and also that they be made to sleep in separate beds after the age of ten.

There are many wisdoms concealed in these three points.

Firstly, children should be encouraged towards the obedience of Allaah Ta`ala and Ibaadat from the age of seven. From this age already children will begin to tread the path chalked out for them therefore they should be encouraged towards acts of Ibaadat so that it becomes ingrained in them. This is the sensitive stage where habits are formed that will last forever. Many a wise persons have stated: *The initial stage of (inculcating) habits is like a spider's web which later becomes rods of iron.*

If the child is encouraged to good habits from an early age then there is great hope indeed that he will grow up with good morals and character. It is for this reason that the instruction has been issued to habituate them with Salaat from the age of seven and that they be punished for neglecting it after they reach the age of ten. It should be borne in mind that this punishment and beating be kept within the limits of the Shariah

and it should not be excessive or oppressive. The system of Islam is never oppressive, rather it is one of wisdom. The punishment is meant to be an act of kindness and wisdom. It should never result in severely wounding the child or be excessive in any form whatsoever. This punishment should be a light form of admonishment which is meant to have a lasting psychological effect rather than a physical one. This punishment should have an effect on the child's mind to know that such an evil act (of neglecting Salaat) should not be perpetrated in the future and that he will be punished again if he fails to heed this warning.
It sometimes becomes necessary to punish children in order for them to learn good manners. An example of this is if a child is wounded and the wound is spreading throughout the body. Now the doctor advises the mother of the child that he needs to operate on the wound and cut into it to prevent it from spreading throughout the entire body, thereby inflicting irreparable harm. Now, will the parents refuse this operation on account of the pain the operation will cause to the child and will they claim that the doctor is an oppressor because he wants to cut into the child? Only a truly inane parent will speak such drivel and make such claims.

The fact of the matter is that if the parents do not undergo this temporary discomfort and pain for their child, then they will have to suffer a longer and greater pain later in the child's life when the wound spreads and causes much greater harm to the child. The cure and goodness for the child lies in the small operation by the doctor now, which will save him from further harm and pain. If there is a further delay in the doctor effecting his procedure, then the harm in the long-run will be much greater.

This is the reason why the statement of Hadhrat Luqmaan Hakeem is cited in the Hadith Shareef, *"The beating of the father for his child is like water to the fields."* That is, just as water is necessary for the growth of the crops and without which there will be no benefit in the land so too is the punishment meted out to a child in effecting a good upbringing and tarbiyat. There is much wisdom and benefits in the advises of Hakim Luqmaan with regard to the upbringing of children.

The advices of Luqmaan

Hadhrat Luqmaan Hakeem was a very wise person, whose advices are cited in the Qur`aan Majeed. He was a black Abyssinian slave who was blessed with great wisdom from Allaah Ta`ala and became known as Luqmaan Hakeem. It has been reported in some narrations that Allaah Ta`ala had granted him the choice between wisdom and kingdom and he opted for wisdom.

It is reported in one Hadith that Allaah Ta`ala asked Hadhrat Luqmaan whether he preferred to be made a king or (be placed in a position where he would) issue rulings in accordance to the Haqq. He replied that if this was an order from Allaah Ta`ala then he would have no choice in the matter and that Allaah Ta`ala will most certainly assist him, however if the choice were left entirely to him, then he sought forgiveness in that he humbly refused these positions. He did not desire seeking such calamitous positions. The angels asked him the reason for his refusal. He replied that the position of a Haakim is a very precarious one. He was ever-faced and surrounded with undesirable and oppressive conditions. If he issued a judgement in accordance with the Shariah then well and good, he would be successful, otherwise he will be deviated from the Path of Jannat and be disgraced. He said that it is by far better that a

person spends his life on earth in disgrace and poverty than to lead an affluent life on earth at the expense of the hereafter.
As for that person who chooses this world over the hereafter, he will lose out on both. The angels were surprised at his reply. He fell off to sleep and during that night, Allaah Ta`ala imbued him with great wisdom.

Statements of Luqmaan
The advices offered by Hadhrat Luqmaan to his son are wonderful and beneficial. There are too many to mention, however we will cite a few:

- O my son! You should sit often in the gathering of the Ulama and you should listen attentively to the words of the wise men. Allaah Ta`ala enlivens the heart of a dead person with the *noor* of wisdom like He enlivens the dead ground with beneficial rain.

- Once when he was sitting in a gathering a man walked pass and commented, *"Are you not the slave of so and so tribe?"* He replied in the affirmative. The man then asked, *"Are you not the same person who used to herd sheep near a certain mountain?"* Hadhrat Luqmaan replied again in the affirmative, to which the man exclaimed, *"What then has brought you to this position?"* Hadhrat Luqmaan replied that this was the result of the cultivation of certain traits, which were: Fear of Allaah Ta`ala, truthful speech, fulfilment of trust and abstention from vain, futile and useless talk.

- *O my son! You should cultivate such trust and hope in Allaah Ta`ala where you do not lose fear for His punishment and you should have such fear for His punishment where you do not lose hope in His Mercy.*

His son asked, *"The heart is a single vessel, so how can it hold two things at once – hope and fear?"* He replied that the condition of the believer is as though he possesses two hearts – one full of hope in Allaah Ta`ala and the other full of fear for Him.

- *O my son! Recite 'Rabbigh firli' (O my Rabb forgive me) in abundance. You will find the benignity and grace of Allaah Ta`ala to be such that He grants a person whatever he asks for.*

- *O my son! Good deeds cannot be executed without having conviction in Allaah Ta`ala. That person who has a weak conviction will be lax in his deeds. Son! Whenever shaitaan involves you in any doubt, then overpower him with conviction. When he takes you towards laxity in acts of ibaadat, then overpower him with the remembrance of the grave and the hereafter. When he comes to you with the desire for this world or tests you with its difficulties, then say to him that this world is only temporary (neither is pleasure and ease everlasting here nor is hardship and difficulty).*

- *O my son! The lustre is removed from the mouth of the person who speaks lies. Greif and sorrow overcomes that person whose habits and deeds are foul. It is simpler and easier to move the rocks from one mountain to another than to make a fool understand.*

- *O my son! Make a concerted effort at saving yourself from speaking lies. Son! Be particular in participating in the Janaazah and abstain from participation in (wedding) functions, because Janaazahs engender the*

thoughts of the Aakhirah, whereas wedding functions keep you preoccupied in the world.

- *Oh my son! Do not eat when your stomach is full. It is better to throw the food to the dogs than to eat on a full stomach. Son! Do not make yourself so sweet that people swallow you up neither so bitter that they spit you out. Son! You should not be more helpless than a cock that crows at the time of dawn whilst you sleep on your bed. Son! Never delay in seeking forgiveness because death is unpredictable and can befall you at any time.*

- *Son! Do not befriend an ignoramus. It should not be that perhaps his ignorance becomes appealing to you. You should not bear animosity for a wise person, because you will then be deprived of his wisdom. Son! You should not allow anyone besides the pious to partake of your food and you should always consult the Ulama in your affairs.* Someone asked him who the worst person is. He replied, *That person who is unconcerned if others see him perpetrating evil.*

- *The beating of a father for his child is as beneficial as water is to the crops. Son! Since the very day you were born, you became one day closer to the Aakhirah.*

- *Son! Save yourself from debt because this is a cause of disgrace for you during the day and a grief during the night. Son! Have such faith in the Mercy of Allaah Ta`ala in proportion to the audacity and daring you have in committing sin and have such fear for Him that you never lose hope in His mercy.*

- *Son! If anyone comes with a complain to you that someone had gorged both his eyes out and in reality both his eyes are gorged out, then you should not immediately reach any conclusion or offer your opinion until you have heard the other side of the story. For all you know, he may have initiated the entire affair and he may have gorged out four eyes prior to this.* [Durre Manthoor]

Faqeeh Abu Laith (rahmatullahi alaih) states that when Hadhrat Luqmaan was on his death-bed he called to his son and said, *"Son! I have offered you much advice during your lifetime, and now also, at the end I am going to advise you with six things:*

1. *Keep yourself occupied in this world in proportion to how much of your life is remaining (which is nothing compared to the Aakhirah).*
2. *Make the ibaadat of Allaah Ta`ala in proportion to your dependence and need for Him (it is obvious that we are perpetually and always in need of Him).*
3. *Prepare for the Aakhirah in proportion to the duration you intend remaining there (it is obvious that after death there is no other existence other than the Aakhirah).*
4. *Until you have no certainty of your redemption from the Fire of Jahannum, you should continue making an effort at attaining salvation and liberation therefrom.*
5. *You should be as persistent and audacious in committing sin as you are able to withstand and bear the Fire of Jahannum.*
6. *Whenever you intend committing any sin, then do it in such a place where Allaah Ta`ala and His angels are not present.* [Tambeehul Ghaafileen]

Good behaviour and interaction with children

Together with imparting knowledge and *tarbiyat* to your children you should maintain a good relation and interaction with them. Shower them with love and affection so that they do not become immoral and disobedient.

Teaching your children *Laa Ilaaha Illallaahu*

One injunction has been issued in the Hadith Shareef pertaining to proper *tarbiyat* and upbringing of children:
"Open the speech of your children with (i.e. their first words should be): Laa Ilaaha Illallaahu and make their Talqeen at the time of death with Laa Ilaaha Illallaahu." [Baihaqi / Ahmad]

It is stated in one Hadith regarding the *tarbiyat* of children: *No father can offer his child a greater gift than teaching him good manners and morals."* [Bukhaari Shareef, vol. 1, page 422]

The following narration of Hadhrat Ibn Abbaas (radhiallahu anhu) appears in Baihaqi:*"The Sahaabah (radhiallahu anhum) asked, 'O Rasulullah (sallallahu alayhi wasallam)! We are aware of the rights of the father, but what about the rights of the child?' Nabi (sallallahu alaihi wasallam) replied, 'That the father gives his child a good name and a proper upbringing.'"*

Hadhrat Sufyaan Thouri (rahmatullahi alaih) goes to extent of saying that it is obligatory for the parent to teach his children the knowledge of Ahaadith, because he will be questioned about it (by Allaah Ta`ala on the Day of Qiyaamah).

Hadhrat Abdullah Ibn Umar (radhiallahu anhu) says regarding the *tarbiyat* of children, *"Teach your children good manners, because it is your responsibility and you will be questioned about it (in the Aakhirah).*

Carrying out the appropriate action pertaining to your children on the specific occasion

The narration of Hadhrat Ibn Abbaas (radhiallahu anhu) appears in Baihaqi, *"Rasulullah (sallallahu alayhi wasallam) said, 'The person who has a child born to him, should give him a suitable name and teach him good character. When he reaches the age of maturity then he should be married off If the child reaches maturity and is not married off, then the calamity of whatever sin he perpetrates will fall onto the father."* [Baihaqi]

This Hadith Shareef brings to the fore some very important points for the parents to consider and implement:

1. Firstly, the child should be given a suitable and good (Muslim) name. It is the right of the child that the father gives a suitable name for him and not one that is meaningless or futile.

2. Secondly that the parent educate the child with proper and good Islaamic education. The basics of a good upbringing are that the child is taught the essential and foundational Islaamic teachings. He should have a love for the Deen and also be privy to the laws of the Shariah. Nowadays the children know the names of all the sportsmen and team-members of the cricket, soccer or rugby team, but they cannot name more than a handful of Sahaabah (radhiallahu anhum). They are totally ignorant of the names of Nabi's (sallallahu alaihi wasallam) children. If a non-Muslim has to ever ask our children which prophet they follow and what the names of his children were, then our un-learned and ill-educated children will be dumbfounded and unable to answer.

3. Thirdly, we learn from this Hadith that when a child reaches the age of marriage, then a suitable partner be sought

for him/her and they should be married. With regards the individual circumstances and conditions which prevail for each and every person, that is a different discussion altogether and can be discussed separately. Here we wish to merely bring to the notice that marriage must be expedited at the earliest convenience.

Someone once asked Hadhrat Hasan Basri (rahmatullahi alaih) what is meant by the *coolness of the eyes* in the Aayat,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

"O our Rabb! Grant us from amongst our wives and children coolness of the eyes and make us imams of the pious." [Surah Furqaan, Aayat 81]

He replied that it refers to coolness and comfort of the eyes in this world, when a man looks at his wife and children spending their lives in the obedience of Allaah Ta`ala. He said further, *"I take an oath in Allaah Ta`ala's Name, there can be no better and happier moment for a believer than watching his family engaged in the ibaadat of Allaah Ta`ala."*

There is a narration of Hadhrat Abdullah Ibn Umar (radhiallahu anhu) which appears in Bukhaari Shareef: *Everyone of you is a shepherd and everyone of you will be answerable for your flock."*

It is therefore imperative that every person pay particular attention to the *tarbiyat* of their children and watch diligently over them. Everyone will be answerable on the Day of Qiyaamah for his underlings and subordinates.

Treating all your children with equality and fairness

Hadhrat Nu`maan bin Basheer (radhiallahu anhu) narrates, *"Rasulullah (sallallahu alayhi wasallam) said, 'Practice equality between your children, practice equality between your children, practice equality between your children.'"* [Abu Dawood, vol. 2, page 144]
Once the father of Hadhrat Nu'maan Basheer (radhiallahu anhu) presented himself to Nabi (sallallahu alaihi wasallam) with his son and said, *"Oh Rasulullah! I had a slave which I gifted to this child."* Nabi (sallallahu alaihi wasallam) asked him, *"Did you give each of your children a slave?"* He replied in the negative, to which Nabi (sallallahu alaihi wasallam) said, *"Take that slave back. Fear Allaah Ta`ala and practice equality amongst your children."* [Bukhaari / Muslim]

This Hadith makes it apparent that it is important to practice justice and equality between your children. Even though a parent may be inclined to a particular child from amongst his children but when it comes to distribution of any worldly and tangible thing then justice and equality must be practiced.

Allaamah Ibn Qayyim (rahmatullahi alaih) has written that it is Waajib to practice equality between one's children.

According to some Ahle Ilm, on the Day of Qiyaamah Allaah Ta`ala will first ask the children if their parents had fulfilled their rights over them, before even asking the parents if the children had fulfilled their rights. Therefore just as it is important and obligatory for the children to fulfil the rights of their parents it is likewise obligatory upon parents to fulfil the rights of their children.

Allaah Ta`ala says regarding the children,

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا

"We have enjoined on man kindness to parents..." [Ankaboot, 8]

Together with this, Allaah Ta`ala states,

قوا أنفسكم وأهليكم ناراً

"Save yourselves and your families from The Fire." [Tahrim, 6]

Allaah Ta`ala advises the parents as well as the children regarding their respective rights. In another Aayat, Allaah Ta`ala says to the parents,

ولا تقتلوا أولادكم خشية إملاق

"Slay not your children, fearing a fall to poverty" [Israa, 31]

This Aayat's warning pertains to those parents who fear that if they have too many children, they will not be able to support and maintain them, so they kill their children (abortion?) out of fear of poverty. This was especially the case during the age of ignorance.

Allaamah Ibn Jouzi (rahmatullahi alaih) writes in this regard, *"That person who has not imparted the necessary Deeni knowledge to his children whereby they may benefit, has exceeded the limits in evil."*

Experience has shown that in most cases where the children are spoilt and go astray is the direct result of the neglect of the parents. This is the consequence of not having imparted beneficial knowledge to them and not paying attention to their proper upbringing. This is the resultant harm in not having taught them the basics of the Deen and encouraging them towards good. When the nurturing and upbringing during childhood was so deficient then when they reach adulthood, the

children will say (albeit not in words, but rather in action): *You have destroyed me in childhood and I will destroy you in your old-age. You had not fulfilled my rights when I was little, so now when I grow up I will be disobedient to you.*
However as for those who had nurtured and brought their children up in the best possible manner, the children will be a source of solace, comfort, peace and coolness of the eyes to the parents, later in life.

THE ETIQUETTES OF VISITING THE ILL

We should always try to visit the ill.
Amongst the etiquettes of visiting the ill is that you should greet with salaam upon entering, and after having greeted you should seek consent before you leave. There are countless virtues in visiting the sick. Nabi (sallallahu alaihi wasallam) had listed six rights of one Muslim over another, and amongst them is that when one Muslim meets another he should greet with salaam and when the one is ill, then the other should visit him. [Muslim Shareef]

Nabi (sallallahu alaihi wasallam) also said that the person who visits his sick Muslim brother will be in the highest towers in Jannat. [Al-Adabul Mufrad]

Hadhrat Abu Hurairah (radhiallahu anhu) states that Nabi (sallallahu alaihi wasallam) said, *"When any slave of Allaah Ta`ala sets out to visit his ill brother or to greet him, then a caller calls out from the heavens: May you be in goodness, may your walking bring you goodness and you have made an abode in Jannat for yourself "* [Tirmidhi Shareef]

Nabi (sallallahu alaihi wasallam) said, *"O son of Aadam! When I fell ill you did not visit me?" The servant exclaims, 'My Rabb!*

You are the Lord of the entire universe, how can I visit you?' Allaah Ta`ala replies, 'When a certain servant of Mine fell ill you did not visit him? Had you gone to visit him, then you would have found Me there.'' [Muslim Shareef]

Nabi (sallallahu alaihi wasallam) said, *"Every Muslim has six rights over another Muslim."* The Sahaabah (radhiallahu anhum) asked Nabi (sallallahu alaihi wasallam) what theses rights were. He replied,

"1. When you meet a fellow Muslim brother then greet him with salaam.

2. When he invites you to a meal, then accept his invitation

3. When he consults you for advice then advise him to the best of your ability with goodness.

4. When he sneezes and says, Alhamdulillaah, you should reply with Yarhamukallaah.

5. When he falls ill, then you should visit him."

6. When he dies then you should attend his funeral."

Allaah Ta`ala's pleasure in consoling the ill

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Allaah Ta`ala will proclaim on the Day of Qiyaamah: O son of Aadam! I was ill and you did not visit me? He will say: O Rabb how can I visit You when You are the Rabbul Aalameen? Allaah will reply: Did you not know that a certain servant of mine was ill and you did not visit him? Do you not know that had you visited him you would have found Me there?'"* [Muslim]

That is, by visiting the ill we acquire the pleasure of Allaah Ta`ala and His proximity.

Consoling the ill

When a person goes to visit the ill then he should ask regarding the ailing person's condition, make dua for his health and well-

being and console him with comforting words thereby giving him hope.
No such things should be discussed which will cause him discomfort or grief. The consoling person should abstain from useless, vain and futile talk.

It is preferable to speak about the life of Rasulullah (sallallahu alayhi wasallam) and his noble habits and traits. One may also encourage the ill person to adopt patience and forbearance. Whenever Allah Ta`ala's beloved Rasul (sallallahu alayhi wasallam) would visit the ill then he would enquire about the person's health, console him and encourage perseverance and extol the virtues of patience.

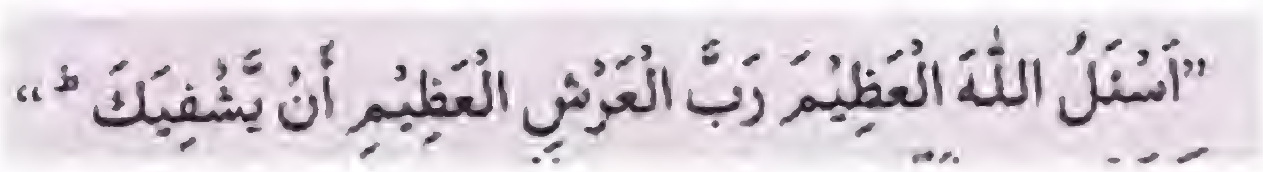
The dua when consoling the ill
Hadhrat Abdullah (radhiallahu anhu) states that Nabi (sallallahu alaihi wasallam) once visited an ailing Bedouin. When he used to enter upon the ailing person he would say, *"Laa Ba'sa Tahoorun Insha-Allaah (do not worry this illness is expiation of your sins, if Allah wills.)"*

A special dua for the ailing
Hadhrat Aisha binti Sa'ad (radhiallahu anha) reports from her father, *"I fell severely ill in Makkah and Nabi (sallallahu alaihi wasallam) came to visit me. He places his hands on my forehead and then passed it over my chest and stomach, saying, 'O Allaah cure Sa'ad and complete for him the Hijrat.'"* [Bukhaari Shareef]
From this we learn that when visiting the ill it is appropriate to sit by the head side and pass one's hand over the ailing person whilst uttering consoling words of encouragement.

Visiting a person who suffers an ailment of the eye

Hadhrat Zaid bin Arqam (radhiallahu anhu) narrates, *"Rasulullah (sallallahu alayhi wasallam) once visited me when I was suffering from an ailment in the eye."*
Nabi (sallallahu alaihi wasallam) asked me, 'Zaid, you have an ailment in your eye, so what are you doing about it?'
I replied, 'I am adopting patience and forbearance.' Nabi (sallallahu alaihi wasallam) then said, 'In return for you having adopted patience and forbearance, you will be granted Jannat.'"

Cure for every illness
Hadhrat ibn Abbaas (radhiallahu anhu) explains that whenever Nabi (sallallahu alaihi wasallam) would go and visit an ailing person then he would sit at his head side and recite the following dua seven times:


"أَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ"

I implore Allah The Great, Rabb of the Great Throne that He grants you cure.

Nabi (sallallahu alaihi wasallam) advised that this dua be read seven times after which the ailing person is sure to recover, unless death had been destined for him. [Mishkaat Shareef]
Hadhrat Jaabir (radhiallahu anhu) says that once Nabi (sallallahu alaihi wasallam) visited Umme Saa'ib, an old lady, whilst she was ill. She was shivering excessively. Nabi (sallallahu alaihi wasallam) asked about her condition, to which she uttered some type of complain regarding her fever. Nabi (sallallahu alaihi wasallam) then told her, *"Do not criticize fever because it is a cleanser of the sins for a believer."*

When visiting the ill person then one should ask about his condition and make dua for his well-being. Whenever Nabi

(sallallahu alaihi wasallam) visited a sick person he would ask, *"How are you feeling?"* thereafter he would console the person saying, *"Laa Ba'sa Tahoorun Insha-Allaah"*

Nabi (sallallahu alaihi wasallam) would pass his hand over the affected area and utter the following dua:

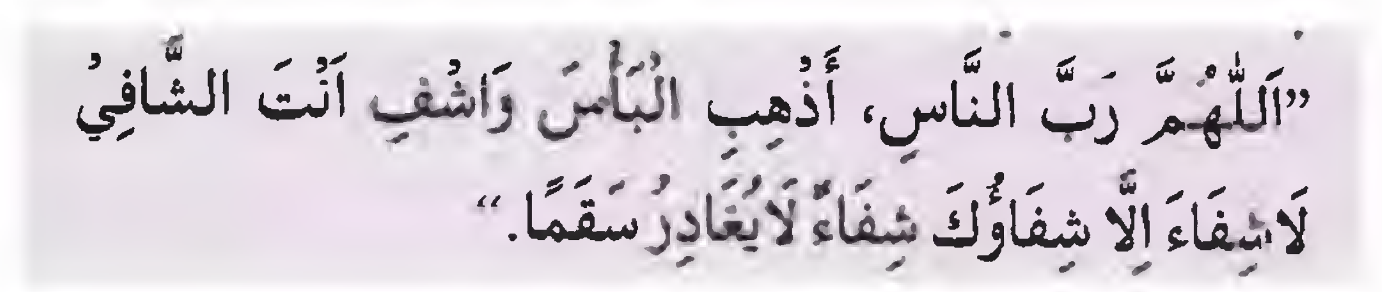
"اَللّٰهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ وَاشْفِ اَنْتَ الشَّافِيْ
لَاشِفَاءَ اِلَّا شِفَاؤُكَ شِفَاءً لَايُغَادِرُ سَقَمًا."

O Allaah remove this ailment, O Rabb of people grant cure, for You are The Curer and there is no cure except Your Cure which is such a cure which totally annihilates the ailment.

It is reported in one Hadith that Rasulullah (sallallahu alayhi wasallam) said that the Muslim who visits his fellow ailing Muslim brother and recites this dua seven times then unless death is ordained for that person, he is sure to be cured through the barkat and blessings of this dua.

Nabi's (sallallahu alaihi wasallam) practice when consoling any sick members of his family

Hadhrat Aishah (radhiallahu anha) reports that whenever Nabi (sallallahu alaihi wasallam) would visit an ailing family member he would pass his right hand over that person's body and recite the following dua:



Reciting various verses and blowing on the body

Hadhrat Aishah (radhiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said, *"When a person retires to bed then he should blow (spit lightly) into his palms after reciting Qulhuwallaahu Ahad and Mu'awwathatain, and thereafter he should pass both his hands over his face and his body as far as he can reach."*
Hadhrat Aishah (radhiallahu anha) said, *"Whenever I complained of fever (or other ailments) then Nabi (sallallahu alaihi wasallam) would instruct me with this practice."*

Mu'awwathatain (Surahs Falaq and Naas)
Hadhrat Aishah (radhiallahu anha) narrates that once a Jewess cast black magic on Nabi (sallallahu alaihi wasallam) due to which he fell gravely ill. Allaah Ta`ala revealed Mu'awwathatain and Hadhrat Jibraeel (alaihis salaam) came down and showed Nabi (sallallahu alaihi wasallam) where the item of black magic was hidden. Nabi (sallallahu alaihi wasallam) sent Hadhrat Ali (radhiallahu anhu) to bring that item to him. He (sallallahu alaihi wasallam) started reciting these Surahs and upon every Aayat a knot was opened in that string. Nabi (sallallahu alaihi wasallam) felt relief thereafter.

Hadhrat Abdullah bin Habeeb (radhiallahu anhu) reports that one night there was torrential rain and it was pitch dark. The Sahaabah (radhiallahu anhum) went in search of Nabi (sallallahu alaihi wasallam) and when they found him, he advised them to decide Surah Ikhlaas and Muawathatain every morning and evening and this will safeguard them from all calamities.

Hadhrat Aisha (radhiallahu anha) says that whenever Nabi (sallallahu alaihi wasallam) would fall ill he would recite Muawathatain and blow on himself. [Tafseer Mazhari]

Remoteness from Jahannam

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, *"That person who makes a perfect wudhu and visits his ailing brother Muslim, for the pleasure of Allaah Ta`ala will be distanced from the Fire of Jahannum by seventy years."*

From this Hadith we learn that it is advisable to first make wudhu before visiting an ailing person as this will result in greater reward.

We should try as far as possible to visit the sick, wherever possible and not deprive ourselves of its great virtues.

THE REWARD FOR VISITING THE ILL
(The dua of seventy thousand Angels)

Ameerul Mu'mineen, Hadhrat Ali (radhiallahu anhu) said that he heard Rasulullah (sallallahu alayhi wasallam) saying, *"There is no Muslim who visits a fellow ailing Muslim during the morning except that seventy thousand Angels make dua of mercy for him until the evening. If he visits him in the evening then seventy thousand Angel make dua of mercy for him until the morning and he will get an orchard in Jannat."* [Tirmidhi Shareef / Ibn Hibban / Bayhaqi,380 / Aun, 3096]

A means of remaining under the shade of Allaah Ta`ala's mercy

Hadhrat Abu Abdullah Jaabir (radhiallahu anhu) states that Rasulullah (sallallahu alayhi wasallam) said, *"That person who visits the sick remains under the shower of Allaah Ta`ala's mercy until he sits down, and when he sits down he is totally engulfed by it."* [Sunanul Kubra of Bayhaqi]

The descending of Allaah Ta`ala's mercy when coming and going

Hadhrat Thawbaan (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, *"When a Muslim visits an ailing fellow Muslim brother then he remains in an orchard of Jannat until he returns."*

Attaining a place in Jannah

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"When someone visits the sick then a caller calls out from the heavens: May you fair well. Your coming and going is blessed and you have acquired an abode in Jannah."* [Mishkaat Shareef, 1488]

To go with your companions

Hadhrat Abdullah ibn Umar (radhiallahu anhu) reports that once they were sitting with Rasulullah (sallallahu alayhi wasallam) when a man from the Ansaar passed by. Nabi (sallallahu alaihi wasallam) greeted him and the Ansaari turned back. Rasulullah (sallallahu alayhi wasallam) asked him, *"Oh brother Ansaar! How is our brother Sa'ad bin Ubaadah?"*

The man replied, *"He is well."*

Rasulullah (sallallahu alayhi wasallam) addressed the Sahaabah (radhiallahu anhum) saying, *"Who amongst you wants to join me in visiting him?"*

Hadhrat Abdullah ibn Umar (radhiallahu anhu) states further, *"He (sallallahu alaihi wasallam) stood up and we all stood with him. We were at that time a group of twelve or thirteen men. We did not have on shoes, socks, topees or kurtahs. We walked on that rocky terrain and went to meet him.*

Those people who were sitting by him (Hadhrat Sa'ad bin Ubaadah (radhiallahu anhu) stepped back and we drew closer to him." [Muslim Shareef]

Close and informal companions may sit for longer

In some cases where the visiting person has a close relationship and bond with the ailing person then for him to stay longer will not be a cause of difficulty but rather one of consolment. In such cases there is no harm in staying longer.

Hadhrat Mufti Shafi Saheb (rahmatullahi alaih) once went to visit his ailing ustaadh, Hadhrat Mia Asghar Husain Saheb (rahmatullahi alaih) with whom he had an amiable and informal relationship. He conducted himself on this visit as per the Sunnat method – he made salaam, enquired about his health, made dua for him, sat for two to four minutes and sought permission to leave.

Mia Asghar Husain Saheb (rahmatullahi alaih) commented, *"Brother! Have you learnt the rule and principle -- when you visit a sick person you should lighten your stay – to practice it on me? Are you testing me with this rule? Alas this principle does not apply when the ailing person derives comfort from his visitor. There is no need for you to hasten in returning. Make yourself comfortable and relax."*

Hadhrat Mufti Saheb then stayed for longer.

It should be remembered that there is no hard and fast rule. Situations should be handled in context and according to the need. A person may conduct himself differently in different situations and with different people.

Normally one should not stay for too long when visiting an ailing person. However if the relationship between the two is informal and they are close friends then there is no harm in staying for a longer period of time. It is in fact desirable to do so because a sick person derives consolation and comfort from those who are close to him.

The close companions of an ill person should venture further than just sufficing on enquiring about his health. They should offer assistance to aid him in whatever way it is possible. In this way they will be easing his burden and worries.

Going to visit a sick non-Muslim
One may go to visit an ailing non-Muslim and on an opportune moment, applying wisdom, one should invite him towards the true Deen and encourage him towards Allaah Ta`ala.

Hadhrat Abu Hamza Anas bin Maalik (radhiallahu anhu) reports, *"Indeed a Jewish youngster fell ill. Nabi (sallallahu alaihi wasallam) went to visit him and he sat at his head side, saying to him, 'Accept Islam.'*
The boy looked towards his father who was also sitting at his head side. His father said to him, 'Obey Abul Qaasim!' The boy accepted Islam. Nabi (sallallahu alaihi wasallam) stood up saying, 'All praise is due to Allaah Ta`ala who has saved him from the Fire through me.'"

There is a narration in Sunanul Kubra of Imaam Bayhaqi (rahmatullahi alaih) in Kitaabul Janaaiz, vol. 3 page 383 that Nabi (sallallahu alaihi wasallam) visited the ailing munaafiq, Abdullah bin Ubay.
Similarly he (sallallahu alaihi wasallam) also visited his uncle Abu Taalib when he fell ill and he encouraged him to accept Islam.

When visiting an ailing person one should not ogle all over the place, looking hither and thither. One should sit in such a way where the gaze does not fall on any womenfolk who may be in the home.

Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu), accompanied by some of his companions went to visit a sick person. There was a lady residing in that house and one of his companions could not take his gaze off her. Hadhrat ibn Mas'ood (radhiallahu anhu) noticed this and commented, *"It would be better for you if your eyes were gorged out."*

When visiting a sick person then you should ask the patient to make dua for you.
It is reported in Ibn Maajah that when a person visits someone who is ill then he should ask the patient to make dua for him because the dua of a sick person is like the dua of Angels, i.e. his duas are readily accepted.

The preferred practice is that a person should go once every second day to visit a patient and he should not sit for too long during his visit, infact he should only sit for the duration of a winking of an eyelid. The patient should not be asked too many questions. It is sufficient to only ask: *How are you feeling? May Allaah Ta`ala grant you total recovery and good health. Aameen.*

Haafiz Ibn Abdullah states in his Kitaab, *Al Kaafi* that when someone visits a healthy or an ailing person, then he should sit down at the place which is indicated to him because he is not aware of the condition and circumstances in that house. To visit a sick person is Sunnat-e-Muakkadah.
The visitor should don clean clothing and preferably use a sweet scent which will imbue a feeling of well-being and happiness in the patient.

One should not wear very gaudy attire or use a very strong perfume when visiting a sick person because this may cause discomfort to the patient.

When visiting a sick person one should not speak such things regarding the doctor or the medication which may cause doubt and foreboding in the patient. It is also inappropriate to ask details about the illness because there is no benefit in this.

This method is contrary to the Sunnat

When one goes to visit a patient then one should not sit for too long, thereby causing inconvenience and discomfort. Who is more aware of human nature and disposition than Nabi (sallallahu alaihi wasallam)? The Sunnat method conforms with the disposition of man.

When you visit a patient then inadvertently you cause some level of difficulty and hardship upon him. If he is lying down with his feet stretched out then naturally out of respect and consideration of his visitors, the patient has to sit up and possibly retract his feet in respect. All this puts him out of his usual routine and comfort. It is therefore necessary that when visiting a patient one should not stay for too long.

When one goes to visit a patient then make it brief. Greet him with salaam, ask about his condition, make a dua for him, sit for a very short while and excuse yourself.

Nowadays, when people visit a patient then they make themselves too comfortable, in fact more comfortable than the patient himself and many a times they will sit until they are served with some refreshments. Such behaviour is un-Islamic and causes much difficulty to others. Such visiting, instead of earning reward is liable for punishment.

A point and appropriate time for visiting a patient

The objective of visiting a sick person is not to satisfy one's own enthusiasm and desire. It is an act of Ibaadat whereby barkat is acquired. It should not be that one goes to visit a patient and causes him difficulty. One of the main purposes of

visiting an ailing person is to give him encouragement and a sense of well-being. It should not be an exercise of harm and difficulty. Visiting a patient is an act done out of affection and should not turn out to be one of animosity. In this regard when visiting a patient one should consider his convenience and not your own. You should go at a time that is convenient for him. It will be stark ignorance and stupidity to visit a sick person at midnight or any time late at night when he has to sleep. You should also not go during the afternoons when people normally have siesta.

Illness is a means of expiation of sins

Hadhrat Abdullah bin Mas'ood (radhiallahu anhu) narrates, *"I came to Nabi (sallallahu alaihi wasallam) when he (sallallahu alaihi wasallam) had a severe fever. I passed my hand over his body and exclaimed, 'O Rasulullah (sallallahu alayhi wasallam)! You have a very severe fever.' Nabi (sallallahu alaihi wasallam) replied, 'Yes, I have the fever of two persons.' I said, 'Therefore you will receive double reward also.' He replied, 'Yes.' Then he said, 'There is no believer who suffers from illness or any calamity except that Allaah Ta`ala expiates his sins from him just as leaves fall off a tree.'"* [Bukhaari Shareef]

Adopting patience over trials and calamities

It has been reported by Hadhrat Shaddaad bin Aus and Hadhrat Sunaabahi (radhiallahu anhuma) that they went to visit a sick person. They asked him, how he was feeling and he replied that he was fine. Hadhrat Shaddaad (radhiallahu anhu) said to him, *"Glad tidings of expiation of your sins and forgiveness for your shortcomings. Indeed I had heard Rasulullah (sallallahu alayhi wasallam) say, 'Indeed Allaah Azza wa Jall says, 'When I afflict a servant of Mine from amongst my believing slaves and he praises Me for what he has been afflicted with, then indeed*

he stands up from that bed of his cleansed of all sins like the day his mother gave birth to him.' Allaah Ta`ala says (to the angels), 'I have 'incarcerated' My slave and afflicted him with a test (due to which he could not practice any virtuous deed), so reward him as though you were rewarding him when he was healthy (i.e. because of his illness he was unable to carry out any virtuous deed which he normally did during his good health, so therefore he will receive the same reward whilst he was laying ill in bed as though he was carrying out all those virtuous deeds)."

Subhaanallaah! How Magnanimous and Great is our Allaah Ta`ala! He considers the well-being of His slaves at all times. If only the servant realises that even in this ailing state of his, Allaah Ta`ala showers him with perpetual mercies.

Reward for minor ailments / Stages are raised in the Hereafter owing to illness

Hadhrat Abu Saeed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that he said, *"No believer is afflicted with grief worry, pain or suffering, even to the extent of a thorn-prick except that Allaah Ta`ala forgives therewith his sins."* [Bukhaari Shareef]

Hadhrat Aishah (radhiallahu anhu) reports that she heard Rasulullah (sallallahu alayhi wasallam) saying, *"There is not a believer who is pricked by a thorn or even less (a pain is experienced by him), except that Allaah expiates his sins and raises his stages thereby."* [Sunanul Kubra of Baihaqi]

The reward of losing one's eyesight

Hadhrat Anas (radhiallahu anhu) reports that he heard Rasulullah (sallallahu alayhi wasallam) saying, *"Allaah Ta`ala says, 'When My slave is tested with (the loss of) his two beloved*

organs (eyes), and he adopts patience, then I will compensate him (for this loss) with Jannat.'" [Sunanul Kubra]

Taking charge of illness

Imaam Ataa bin Abi Rabaah reports, *"Hadhrat Abdullah ibn Abbaas (radhiallahu anhu) said to me, 'Should I not show you a woman of Jannat?' I replied in the affirmative. He then said, 'This black woman came to Nabi (sallallahu alaihi wasallam) and said to him, 'I am afflicted with epilepsy and sometimes fall to the ground exposing myself. Please make dua unto Allaah Ta`ala for me' Nabi (sallallahu alaihi wasallam) asked her, 'If you opt for patience then you will get Jannat, or if you wish then I will make dua unto Allaah Ta`ala to cure you.' She replied, 'I will adopt patience.'*
She then said, 'When I am afflicted then I fall to ground exposing myself please make dua that this does not happen.' Nabi (sallallahu alaihi wasallam) made this dua for her." Bukhaari Shareef]

To be continuously afflicted with calamities

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Calamities will continue to befall the believing men and women in their bodies, wealth and children until they meet with Allaah Ta`ala in the condition that they are cleansed of all sins."* [Sunanul Kubra]

The lament of the ailing

Hadhrat Suhaib bin Sanaan (radhiallahu anhu) reports from Rasulullah (sallallahu alayhi wasallam) that he said, *"The condition of the believer is wondrous. Every state of his is good for him and this is not the case except for the believers. When good conditions prevail then he makes shukr and when hardships befall him then he adopts patience, (all) this is better for him."* [Muslim Shareef / Sunanul Kubra]

The advice of the Rasul of Allaah Ta`ala
Nabi (sallallahu alaihi wasallam) said, *"Do not desire death! If you are pious then it is possible that you can carry out more good acts and if you are a sinner then it is possible that you will find opportunity to repent."*
A Sahaabia, Hadhrat Umme Fadhl (radhiallahu anha) narrates that Nabi (sallallahu alaihi wasallam) came to his uncle, Hadhrat Abbaas (radhiallahu anhu) who was so ill that he was desirous of death. Nabi (sallallahu alaihi wasallam) gave him the following advice, *"O my uncle! Do not desire death because indeed if you are devout then if you increase your good deeds with more good deeds then it will be better for you; and if you are a sinner then it is possible that you get opportunity to repent, this is better for you. (Therefore) You should not desire death."* [Mustadrak Haakim, page 339]

The stronger the Imaan the greater the trials
Hadhrat Sa'ad bin Abi Waqqaas (radhiallahu anhu) narrates, *"I asked Rasulullah (sallallahu alayhi wasallam), 'Which person is most afflicted with calamity?'*
Nabi (sallallahu alaihi wasallam) replied, 'The Ambiyaa, then those on a lower rank and then those lower. A man is tested in accordance to his Deen (Imaan).'
He said further, 'If he is firm in Deen then the calamities are greater and if he is weak so will his trials be. Calamities will continue befalling him, whilst he makes sabr until he walks on this earth without a sin to his name.'" [Sunan Baihaqi:383 / Ibn Maajah:4023 / Tuhfatul Ahwazi:2507]

Committing suicide
Rasulullah (sallallahu alayhi wasallam) said that Allaah Ta`ala says, *"My servant has taken his own life therefore I have made Jannat Haraam upon him."*

Hadhrat Abu Hurairah (radhiallahu anhu) narrated from Nabi (sallallahu alaihi wasallam) that he said, *"That person who has flung himself off a mountain, therefore committing suicide, will remain in*

the Fire of Jahannum for ever and ever, (in such a state that) he will be continuously falling (from a mountain).
That person who drank poison, thus committing suicide will remain in the Fire of Jahannum for ever and ever (in such a state that) he will be continuously drinking the poison.
That person who commits suicide with a metal object (bullet, spear, arrow, etc.) will have that instrument (of suicide in his hand and striking it in his stomach continuously in the Fire of Jahannum (where he will be residing) for ever and ever." [Bukhaari Shareef:5778]

Wherever there is a plague
Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu) narrates from Hadhrat Abdurrahman bin Auf (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, *"When you hear of a plague in any place then do not go there. And if you are in a place (where there is an outbreak of a plague) then do not flee from it."* [Bukhaari Shareef:5730 / Sunan Abi Dawood:2660 / Sunanul Kubra of Baihaqi, vol.3 page 386]

To die from a plague
Hadhrat Aishah (radhiallahu anha) reports, *"I asked Rasulullah (sallallahu alayhi wasallam) about a plague and he said that it is a punishment which Allaah Ta`ala sends upon whomsoever He wishes and has made it a mercy for the believers.*
There is no servant of Allaah Ta`ala who resides in a place which is afflicted by a plague, having Imaan and hope in Allaah Ta`ala knowing that nothing will afflict him except that which has been decreed by Allaah Ta`ala, will receive the reward of a Shaheed." [Bukhaari Shareef:5734 / Sunan Baihaqi, vol.3 page 386]

Trials are an expiation of sins
Hadhrat Abu Hurairah (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said, *"The person for whom Allaah Ta`ala desires good, He afflicts him with calamities."* [Bukhaari Shareef, Fath:5645]

The reward of a healthy person during illness

Hadhrat Abu Musa (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said, *"When a servant (of Allaah Ta`ala) falls ill or is on a journey then that reward is recorded for him for those actions which he usually carried out while healthy and at home."* [Bukhaari Shareef / Sunan Abi Dawood:2650]

Receiving retribution in this world

Hadhrat Anas (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"When Allaah Ta`ala desires for His servant goodness then He hastens for him calamities in this world and when Allaah Ta`ala desires for His servant evil then He withholds from him punishment for his sins (such that it is postponed) until Qiyaamah."* [Tirmidhi Shareef]

Illness befalling a Muslim

Hadhrat Ummul Alaa (radhiallahu anha) reports, *"Rasulullah (sallallahu alayhi wasallam) visited me when I was ill, he said, 'Glad tidings, O Umme Alaa! Indeed Allaah Ta`ala removes the sins from a believer when he falls ill just as the fire removes the impurities from gold and silver."* [Abu Dawood:2651, Hadith no.714]

Cursing fever

Hadhrat Abu Hurairah (radhiallahu anhu) reports, *"Fever was mentioned to Nabi (sallallahu alaihi wasallam) when a man (sitting in the gathering) cursed it. Nabi (sallallahu alaihi wasallam) said, 'Do not curse it (fever) because indeed it extinguishes sins just as fire extinguishes the filth from iron.'"* [Ibn Maajah]

Fever is a means of removing sins

Hadhrat Jaabir bin Abdillah (radhiallahu anhu) reports, *"Indeed Rasulullah (sallallahu alayhi wasallam) visited Umme Saa'ib or Umme Musayyib and he said, 'How are you, Umme Saa'ib or*

Umme Musayyib?' She was shivering and she said, 'Fever! Allaah Ta`ala has placed no barkat in it.'
Rasulullah (sallallahu alayhi wasallam) said, 'Do not curse fever because indeed it removes the sins of Bani Aadam just as a furnace removes the filth of iron.'" [Fathul Baari, no.5751]

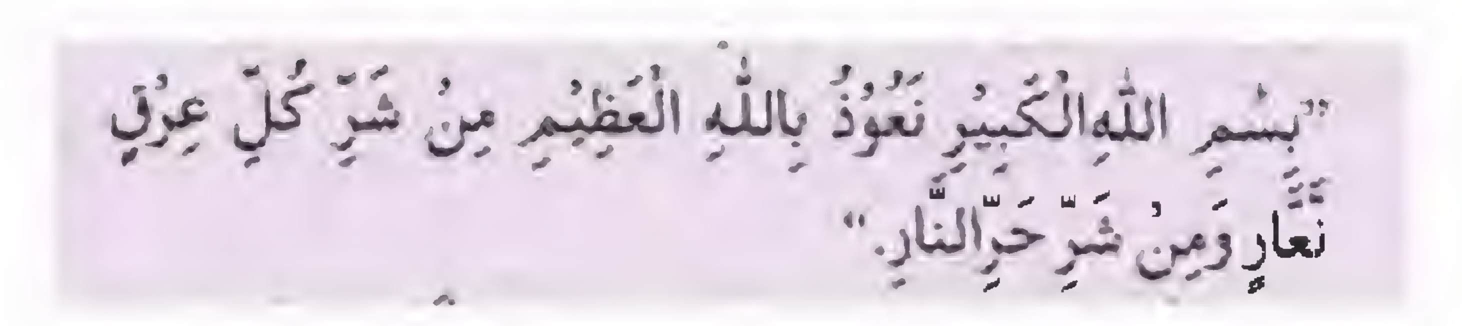
Cure of fever with cold water
Hadhrat Abdullah bin Umar (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Fever is from the heat of Jahannum, cool it with water."* [Muslim Shareef, 5715]

Experience also shows that many a times the doctors prescribe a patient with fever to be cooled with ice, which many a times proves successful in curing the patient.

Illness is a means of cleanliness from sins
You may have heard of the Hadith where Nabi (sallallahu alaihi wasallam) mentions that any difficulty which befalls a believer, even a thorn prick on his foot, is a means of removal of sins and elevation in ranks.
In another Hadith Nabi (sallallahu alaihi wasallam) says, *"Fever is from the heat of Jahannum."* [Bukhaari Shareef]
That is, fever is a part of the heat of Jahannum. The Ulama have offered various interpretations for this Hadith – some Ulama have stated that fever is in place of the heat of the Fire of Jahannum. This view is corroborated by other Ahaadith as well. In other words fever is a retribution for the sins of a believer, which are cleansed in this world and he is saved from the Fire of Jahannum, which he will not be able to bear. This is further borne out by the dua taught to us by Nabi (sallallahu alaihi wasallam) when visiting the ill:
Do not worry, this is cleanliness if Allaah wishes.

The dua for fever

It has been reported from Hadhrat Ibn Abbaas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) exhorted the recital of the following dua for all illnesses and fever:



In the Name of Allaah, Most High, I seek refuge in Allaah, The Magnanimous from the evil of every gushing vein and from the evil of the heat of the Fire. [Ibn Maajah page 3526]

It has been reported from Rafi' bin Khadij (radhiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said, *"Fever is from the heat of the Fire of Jahannum, cool it with water, and recite:*

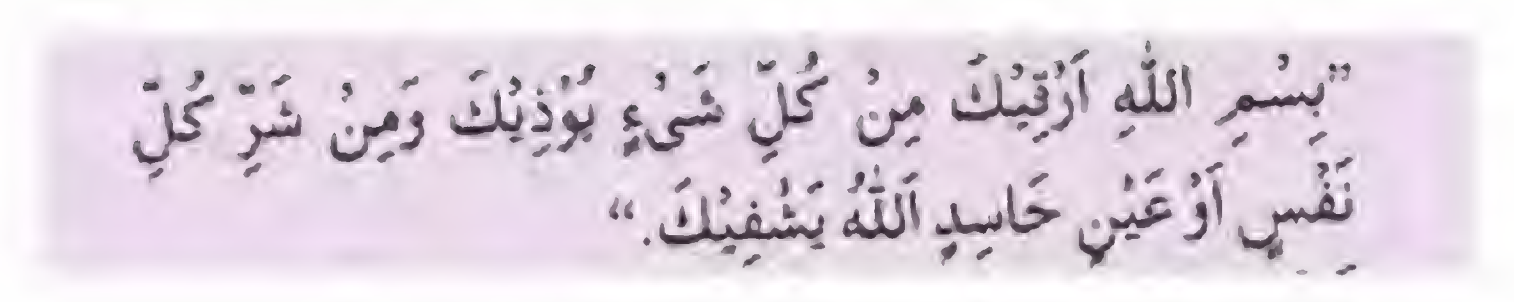
"اِكْشِفِ الْبَأْسَ رَبَّ النَّاسِ اِلٰهَ النَّاسِ."

(*Remove the difficulty, O Rabb of the people, O Creator of people.)"* [Ibn Sina, page 572]

The dua for protection against *sihr* and black magic

Hadhrat Anas bin Maalik (radhiallahu anhu) reports that the Jews had inflicted a difficulty upon Nabi (sallallahu alaihi wasallam), which caused him great consternation.

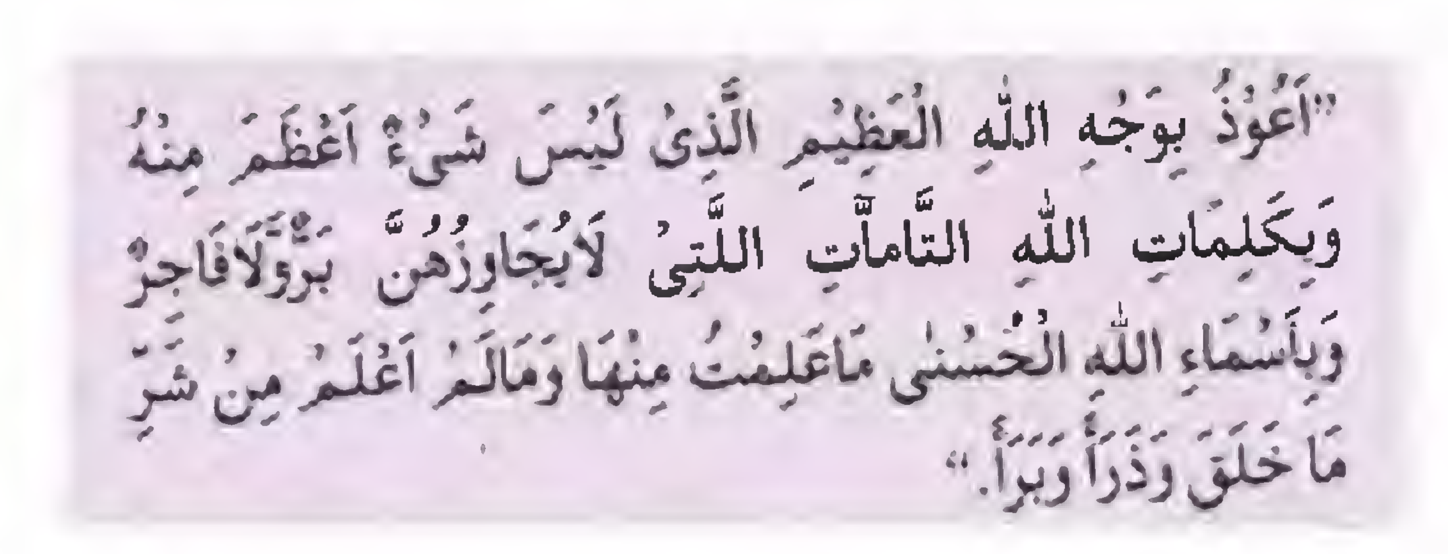
Hadhrat Jibraeel (alaihis salaam) came to Nabi (sallallahu alaihi wasallam) and brought *Mu'awwathatain* and the following dua (which is a protection against Sihr and black magic):



In the Name of Allaah I am applying this incantation from every difficulty that inflicts you and may Allaah cure you from every evil soul and jealous eye.

The masnoon practice for protection against black magic

Hadhrat Ka'b Ahbaar (radhiallahu anhu) reports that had he not recited the following dua then the Jews would have turned him into a donkey:



"اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِىْ لَيْسَ شَيْءٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِىْ لَايُجَاوِزُهُنَّ بَرٌّ وَّلَافَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَاعَلِمْتُ مِنْهَا وَمَالَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ."

I seek refuge in His Countenance, Allaah the Great, He for whom there is nothing greater; and with the complete words for which no good or evil can transcend; and with the beautiful Names of Allaah Ta`ala, those which I know and those which I don't know; from the evil of everything which has been created. [Muwatta Imaam Maalik, page 377]

Note: that person who has a doubt or fear of being afflicted with *sihr* should recite this dua morning, evening and before sleeping, blow onto the hands and pass it over the entire body. Insha-Allaah Ta`ala this will be most efficacious. If the Aayaat of *sihr* is coupled with this dua then it will be most effective.

Shah Abdul Aziz Saheb (rahmatullahi alaih) has suggested the Aayaat of *sihr* as being a definite defence and protection against *sihr*.

The Aayaat of *sihr* is:

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ
وَشِفَاء لِّمَا فِي الصُّدُورِ
يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاء لِلنَّاسِ
مَا هُوَ شِفَاء وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاء

What to recite if someone falls unconscious due to the effect of a jinn

Hadhrat Abdullah bin Mas`ood (radhiallahu anhu) once recited something and blew into the ear of an unconscious person, after which he regained consciousness. Nabi asked him what he had recited. He replied that he recited the following Aayaat:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ
وَمَن يَدْعُ مَعَ اللَّهِ إِلَهاً آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ
وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ

Note: These Aayaat should be recited and blown into both ears of the unconscious person, then blown into water after which the affected person should drink. The positive effect of this has been proven by experience.

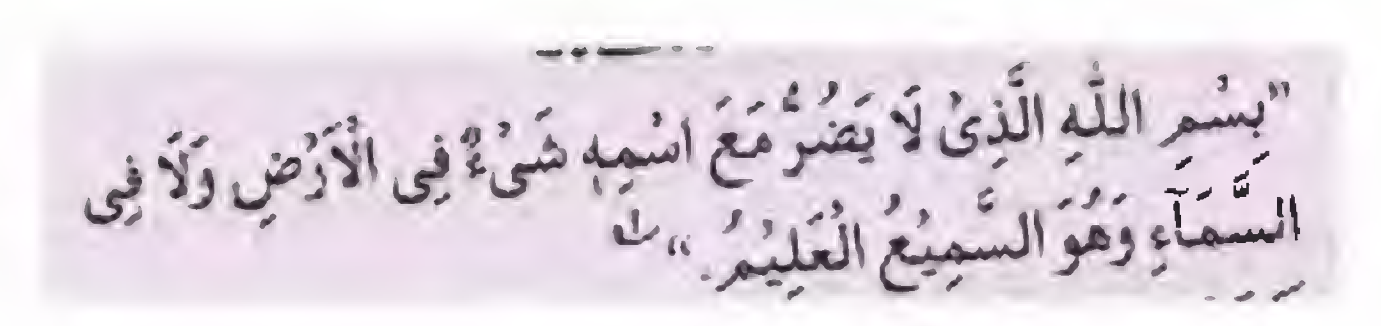
Hadhrat Ubay bin Ka'ab (radhiallahu anhu) reports that once he was in the presence of Nabi (sallallahu alaihi wasallam) when a Bedouin came and asked, *"O Rasulullah (sallallahu alayhi wasallam)! One of our brothers has been afflicted by madness (unconsciousness)."* Nabi (sallallahu alaihi wasallam) asked him to bring that person to him. When he was brought to Nabi (sallallahu alaihi wasallam), then

he (sallallahu alaihi wasallam) recited the following Aayaat over him—Surah Faatihah, the first four Aayaat of Surah Baqarah, Aayatul Kursi, the last three Aayaat of Surah Baqarah, one Aayat of Surah Imraan, one Aayat of Surah A'raaf, the last Aayat of Surah Mu'mineen, an Aayat of Surah Jinn, ten Aayaat of Surah Saafaat and Mu'awaathatain. Thereafter this person gained consciousness.

Note: All these Aayaat have become better known as *Manzil.*

Protection from unexpected calamities

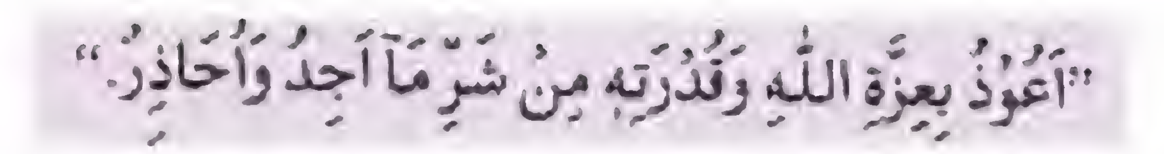
It is reported in the Hadith that Allaah Ta`ala will protect the person who recites the following dua thrice in the morning and evening from all unexpected calamities:



In the Name of Allaah Ta`ala, He with Whose Name nothing can harm, neither on earth nor in the skies. And He is All Hearing, All Knowing. [Tirmidhi/Abu Dawood]

What to read when one has pain any where on the body

It has been reported by Hadhrat Uthmaan bin Abil 'Aas (radhiallahu anhu) that he complained about some pain on his body to Rasulullah (sallallahu alayhi wasallam) who advised him to place his hand on the afflicted portion and recite the following:
Bismillah thrice and the following dua seven times:



I seek protection in the Honour of Allaah Ta`ala and His Power from the harm of that which causes me difficulty and pain. [Muslim Shareef, page 224]

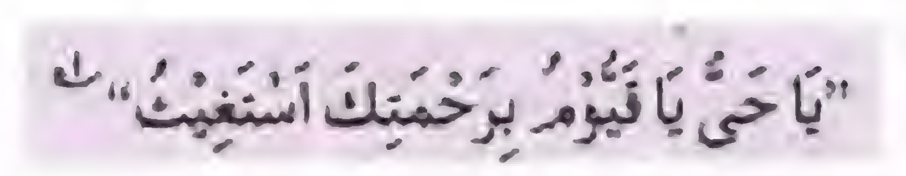
The dua for affliction of Jinn

The person who has been afflicted by Jinn should be made to sit down and the following duas be read and blown on him. The Jinn and evil spirit should depart. However, it should be continuously recited until they do leave the person:

1. Surah Faatihah should be recited three to seven times
2. *Alif Laam Meem* until *Muflihoon (Surah Baqarah)* should be recited thrice
3. Aayat number 163 of Surah Baqarah (*Wa Ilaahukum Ilaahu Waahid...*) should be recited thrice
4. Aayatul Kursi should be recited once
5. From *Lillahi Ma Fissamaa Waati Wal Ardh* until the end of Surah Baqarah should be recited once
6. Aayat number 81 of Surah Aal-e-Imraan (*Shahidallahu Annahu...*) should be recited once
7. Aayat number 54 of Surah A'raaf *(Inna Rabbakumullahulladhi...)* should be recited once
8. From *Fata'aalallahul Malikul Haqq* until the end of Surah Mu'minoon should be recite once
9. The first ten Aayaat of Surah Saafaat should be recited once
10. The last three Aayaat of Surah Hashr should be recited once
11. Aayat number 3 of Surah Jinn (*Wa Annahu Ta'ala Jaddu Rabbina...*) should be recited once
12. Recite Surah Ikhlaas thrice (*Qulhuwallahu Ahad*)
13. Recite the *Muawwathatain* (the last two Surahs of the Qur`aan Majeed – Surah Falaq and Surah Naas) thrice each

Thereafter blow onto the afflicted person. It is necessary and important that the person reciting this is in the state of wudhu and has clean, paak clothes.

Dua for the removal of all types of grief



O One Who is Alive! O Everlasting! With Your Mercy I supplicate.

Some buzrugs have mentioned that in the case of severe grief this should be recited three hundred times in one sitting, morning and evening. If possible it should be carried out for three days consecutively, whereafter Insha-Allaah the grief will be removed.

A effective and swift solution to all types of grieves and calamities



This dua is famously known as the dua of Hadhrat Yunus (alayhis salaam).
Allaah Ta`ala saved Hadhrat Yunus (alayhis salaam) from the belly of the fish through the barkat of this dua. The people of Imaan have also been exhorted to recite this dua at times of grief and difficulties. With regard to specific difficulties and problems, one may consult a pious and Allaah Ta`ala fearing Aalim of the Deen to prescribe a specific manner in which to recite it.

A firm fortress of Divine Protection

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ."

Allaah Ta`ala is sufficient for us and The Best of Representatives, The Best Companion and The Finest Helper.
This dua should be recited hundred times daily and it is an efficient remover of all worries. On special occasions and if circumstances warrant it it should be recited twelve thousand times over three days, preferably in the morning. If it is recited on a Friday then all the better.

The dua for fear and trepidation



O Allaah Ta`ala! Veil our sins and grant us safety from our fears.

Hadhrat Abu Sa'eed Khudri (radhiallahu anhu) reports that on the day of *Khandaq* they approached Nabi (sallallahu alaihi wasallam) and told him that their hearts were in their throats from fear and trepidation. They asked him if there was any dua which they could recite to remove this fear. Nabi advised them to recite this dua (cited above).

Hadhrat Abu Saeed Khudri (radhiallahu anhu) says that by virtue of the recitation of this dua, Allaah Ta`ala sent a strong wind which eventually gave the believers victory.

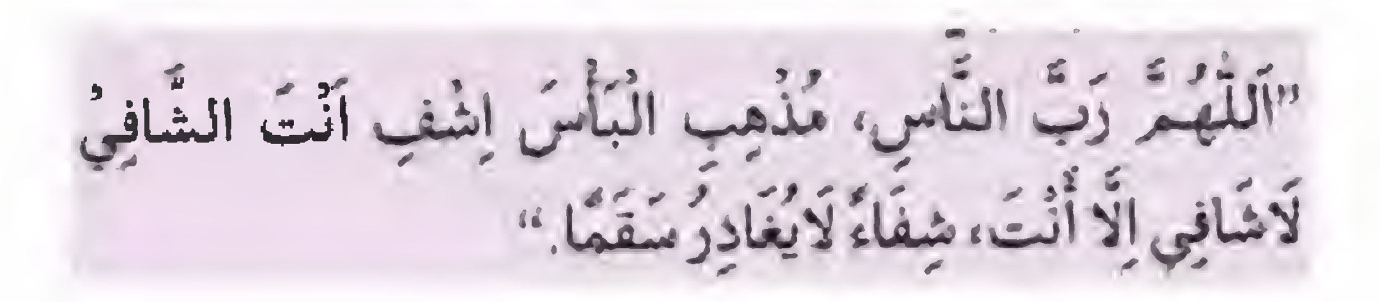
From this we understand that this dua is very efficacious in trying times.

The dua of Hadhrat Anas (radhiallahu anhu)

Hadhrat Anas (radhiallahu anhu) once said to Hadhrat Thaabit (rahmatullahi alaih), *"Should I not show you a ruqiya (ta'weez/incantation) from the ruqiya of Rasulullah (sallallahu alayhi wasallam)?"*

Hadhrat Thaabit (rahmatullahi alaih) replied in the affirmative.

He said:



O Allaah, Rabb of the people! O One Who removes the illness of people, You are the Curer, therefore please grant cure. There is no curer besides You, (Who grants) such a cure whereafter no ailment remains.

The sting of a scorpion or snake

Hadhrat Abdullah bin Zaid (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) advised the following preventive dua against the sting of a scorpion of a snake:

"بِسْمِ اللّٰهِ شَجَّةٌ قَرْنِيَّةٌ مِلْحَةٌ بَحْرٍ قَفْطًا."

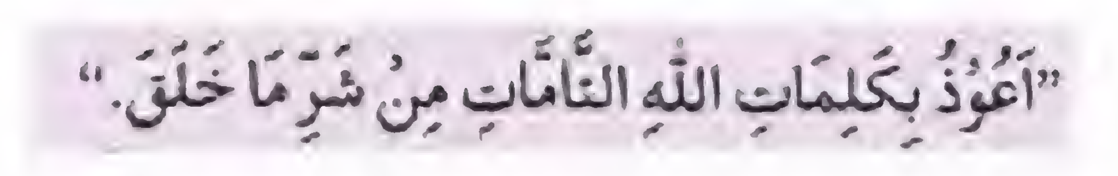
The narrator reports that there was a man with Hadhrat Alqamah (rahmatullahi alaih). The man was stung by a scorpion (or something similar) whereafter he recited this dua and the man was completely cured. [Nazlul Abraar page 269 / Hisan, page 372 / Ibn Seena page 523]

Allamah Quhstaani (rahmatullahi alaih) reports that the following portion of the Aayat,

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Be added to the dua above, because at the time when Hadhrat Nooh (alaihis salaam) was rounding up the animals before the flood, the snakes and scorpions asked Hadhrat Nooh (alaihis salaam) to also take them on the ship and they gave him an assurance that whosoever mentions his name will be safe from their stings. [Qaul-e-Mateen, Sharah of Hisan page 373]

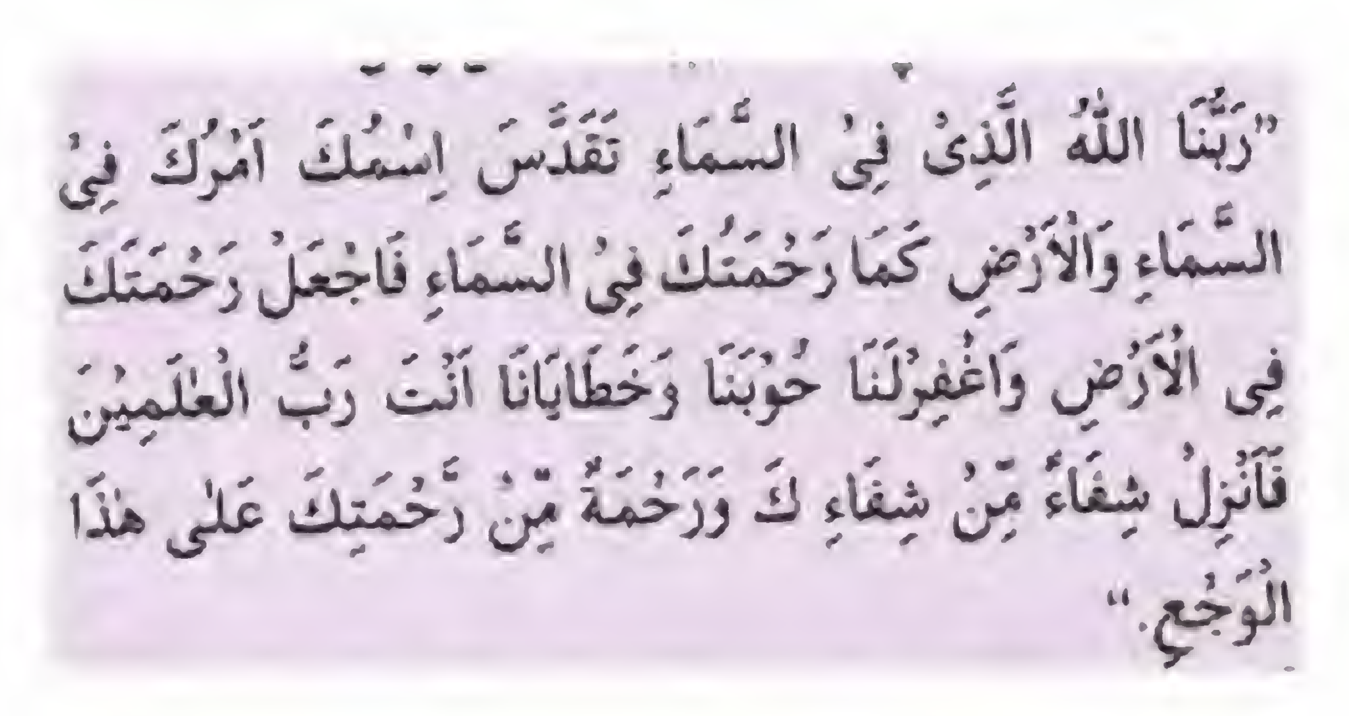
Hadhrat Ali (radhiallahu anhu) reports that a person came to Nabi (sallallahu alaihi wasallam) complaining of a scorpion sting. Nabi (sallallahu alaihi wasallam) advised him to read the following dua in the evenings, which will save him from any harm which may result from the sting:



"I seek protection in the complete words of Allaah from the harm of the creation."[Amal Youm, page 388 / Muslim Shareef page 347 / Ibn Maaja page 251]

Abu Saalih says that he had taught this dua to his children, that they read it after a sting of a scorpion, and that it will save them from any harm. [Musannif ibn Abi Shayba, vol. 10 page 418]

Dua to recite when urine is blocked and for kidney stones
A person came to Hadhrat Abu Darda (radhiallahu anhu) and complained that his son's urine was blocked and that he had (kidney) stones. He (radhiallahu anhu) taught the man to recite a dua which he had learned from Nabi (sallallahu alaihi wasallam):


"رَبُّنَا اللّٰهُ الَّذِىْ فِى السَّمَاءِ تَقَدَّسَ اِسْمُكَ اَمْرُكَ فِى السَّمَاءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِى السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِى الْاَرْضِ وَاغْفِرْلَنَا حُوْبَنَا وَخَطَايَانَا اَنْتَ رَبُّ الْعٰلَمِيْنَ فَاَنْزِلْ شِفَاءً مِّنْ شِفَاءِكَ وَرَحْمَةً مِّنْ رَّحْمَتِكَ عَلٰى هٰذَا الْوَجْعِ."

"Our Rabb, Allaah, Who is in the sky. Sanctified is Your Name. your decree (reigns) in the heavens and earth. Just as Your mercy fills the heavens let it be so on earth. Forgive our sins and shortcomings. You are the Rabb of the universe so descend cure from Your cure and mercy from Your mercy upon this ailment." [Nisai, page 566 / Abu Dawood page 543]

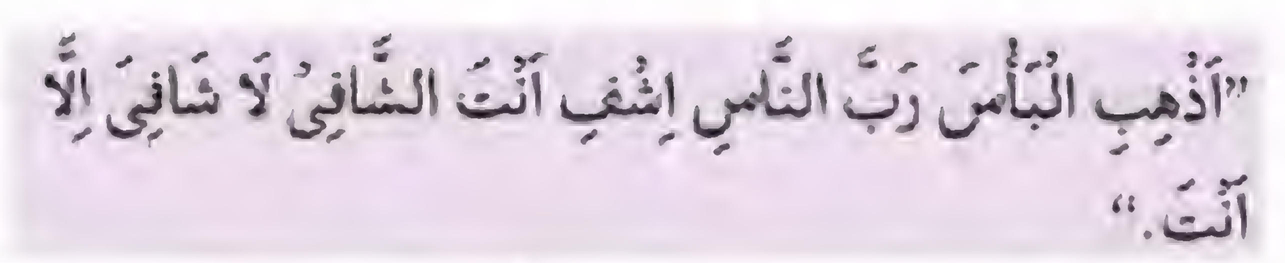
Imaam Nisai (rahmatullahi alaih) reports that two persons came from Iraq, seeking advice for someone whose urine was blocked. They were directed to Hadhrat Abu Darda (radhiallahu anhu) who said that he heard from Rasulullah (sallallahu alayhi wasallam) that this dua (cited above) should be recited by any person who is

afflicted with this ailment. It can also be recited for the benefit of someone else who is suffering from this ailment. [Amal Youm, page 567]

This dua should be continuously recited by the afflicted person. If this is not possible then someone else should recite it and blow on him or it should be written on a piece of paper, placed in water and he should be made to drink.

The dua for burns

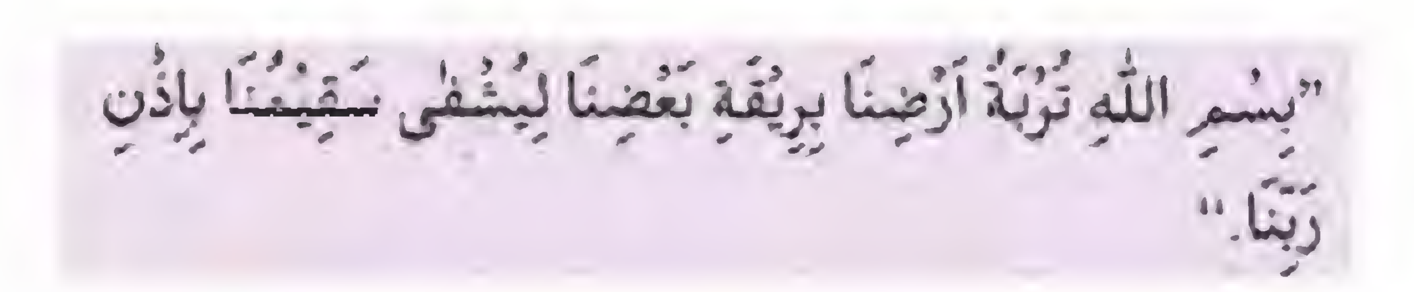
Muhammed bin Haatib (radhiallahu anhu) narrated that he was once burned by a cauldron and his mother went to Rasulullah (sallallahu alayhi wasallam), who recited the following dua and blew on him:


"أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اِشْفِ أَنْتَ الشَّافِيْ لَا شَافِيَ إِلَّا أَنْتَ."

[Masnad Ahmed, page 259 / Nisai page 560]

The dua for wound or boil

Hadhrat Aaisha (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said that if a person is afflicted with a wound or a boil, etc. then a finger should be placed on the affected area and the following dua to be read:


"بِسْمِ اللّٰهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا بِإِذْنِ رَبِّنَا."

[Bukhaari Shareef, page 855 / Muslim Shareef, vol.2 page 223 / Ibn Seena page 526]

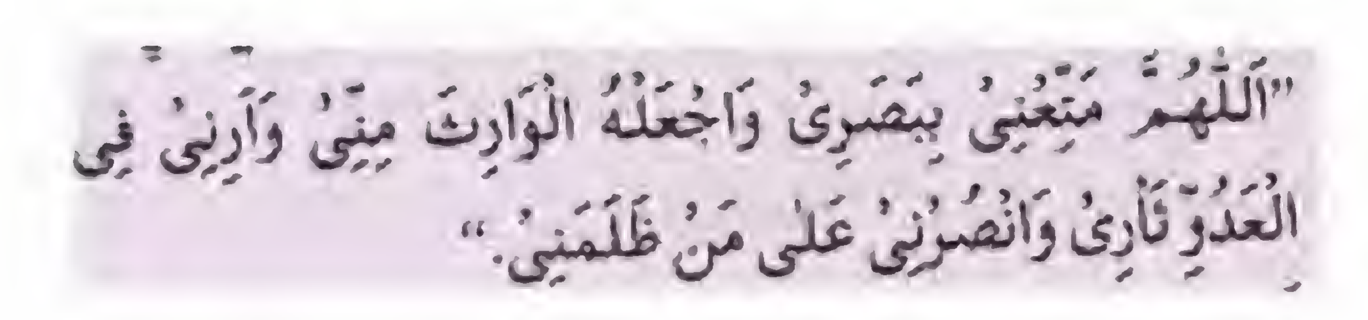
Hadhrat Sufyaan (rahmatullahi alaih) who is a narrator of this Hadith would recite this prescription in such a way where he would

first place his finger on the ground (sand) and then place it on the afflicted area and read the dua.

Allaamah Nawawi (rahmatullahi alaih) states in commenting on this Hadith from Muslim Shareef that the forefinger should be made slightly wet with saliva, placed on the sand, then placed on the afflicted area and this dua recited.

Dua for eye ailments

Hadhrat Anas (radhiallahu anhu) reports that whenever someone was afflicted with an eye ailment then Rasulullah (sallallahu alayhi wasallam) would recite the following dua:



"اللهم متعني ببصري واجعله الوارث مني وارني في العدو ثأري وانصرني على من ظلمني."

Oh Allaah benefit me with my sight and make it last till my last breath and show me the plots of my enemies who have harmed me and aid me against those who have oppressed me. [Nazlul Abraar, page 267]

The dua against evil eye

Aamir bin Rabeeah (radhiallahu anhu) narrates that a man was afflicted with evil eye, so Rasulullah (sallallahu alayhi wasallam) placed his hands on the man's chest and recited the following dua:



In the Name of Allaah Ta`ala. Oh Allaah remove its heat, its cold and its harm.

Nabi (sallallahu alaihi wasallam) then told the man *"Stand, by the Order of Allaah!"* [Nisai, page 564 / Hisn, page 364]

Pain in the ear

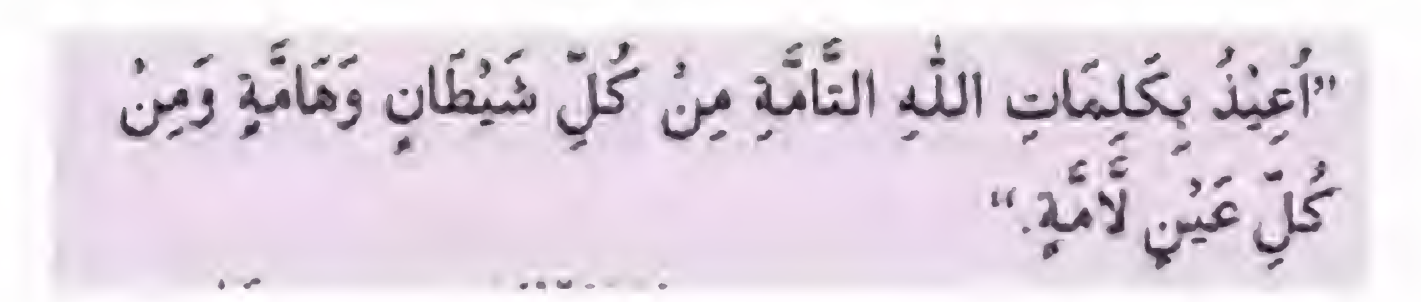
Hadhrat Ali (radhiallahu anhu) narrates that the person who recites the following dua at the time of sneezing will not suffer from earache:

الحمد لله ربّ العالمين علي كلّ حال مّا كان

All praise is due to Allaah Ta`ala, the Rabb of the universe, in all conditions whatever happens

The taweez for all ailments in children

Hadhrat Ibn Abbaas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) would recite the following dua as a general protection for Hadhrat Hasan and Hussein (radhiallahu anhuma):



I seek protection in the complete words of Allaah from every evil intending shaitaan and from every evil eye

He would also say that Hadhrat Ebrahim (alaihis salaam) used to recite this for Hadhrat Ismail and Is`haaq (alaihimus salaam)

The treatment for a poisonous bite

Hadhrat Abu Saeed (radhiallahu anhu) reports that once a group of Sahaabah (radhiallahu anhum) were on a journey. They came to a town, whose inhabitants refused to entertain them. The Sahaabah (radhiallahu anhum) then camped on the outskirts of the town.

After some time, the chief of the townspeople was bitten by a poisonous snake. The people sought a cure for him, but to no avail. They eventually came with cap in hand to the Sahaabah (radhiallahu anhum) and asked if they perhaps could assist with a cure.

One Sahaabi (radhiallahu anhu) agreed to treat the chief in exchange for something. He then treated the man, taking the Name of Allaah Ta`ala, whereafter he gained full health.

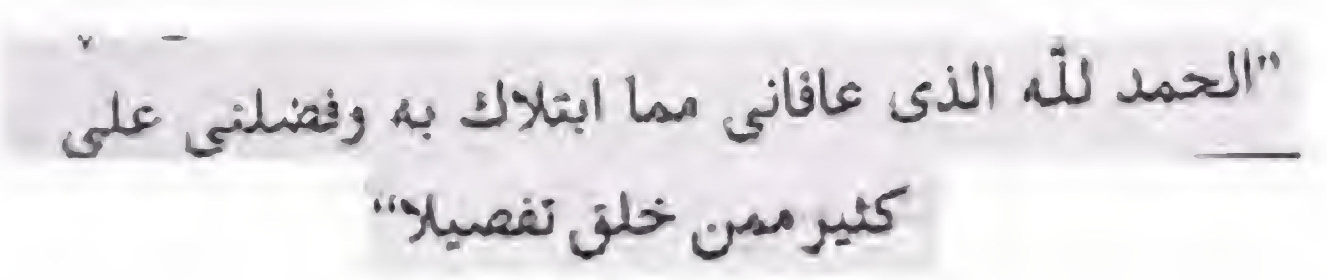
Upon return of the Sahaabah (radhiallahu anhum), this news reached Nabi, (sallallahu alaihi wasallam), who called the Sahaabi and asked him what he had recited.

The Sahaabi (radhiallahu anhu) replied that he had recited Surah Faatiha and the man was, by the Fadhl of Allaah Ta`ala, cured. [Bukhaari Shareef, 2276]

Ameerul Mu`mineen, Hadhrat Umar (radhiallahu anhu) stated that Nabi said that whenever you visits a sick person then ask him to make dua for you, because his dua (i.e. the dua of the sick) is accepted like the dua of the angels. [Ibn Majah]

The dua to recite when looking at a sick person

Whenever one sees another person who is in some difficulty or sickness, then recite the following dua (softly):


"الحمد لله الذی عافانی مما ابتلاك به وفضلنی علی كثير ممن خلق تفضيلا"

All praise is due to Allaah Ta`ala, Who had saved me from that with which has afflicted you and granted me virtue over many other creation [Abu Dawood, 3909 / Ibn Majah, 3892]

At the time of death

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Make Talqeen of your dying with Laa Ilaaha Illallaah."* [Abu Dawood, 2674]

That is, the Kalimah should be continuously recited at the side of a dying person, so as to encourage him to also recite it. It is possible and hoped that the last words to emerge from his lips are the Kalimah. However, if the person is not in his proper senses, then he should not be asked to recite the Kalimah.

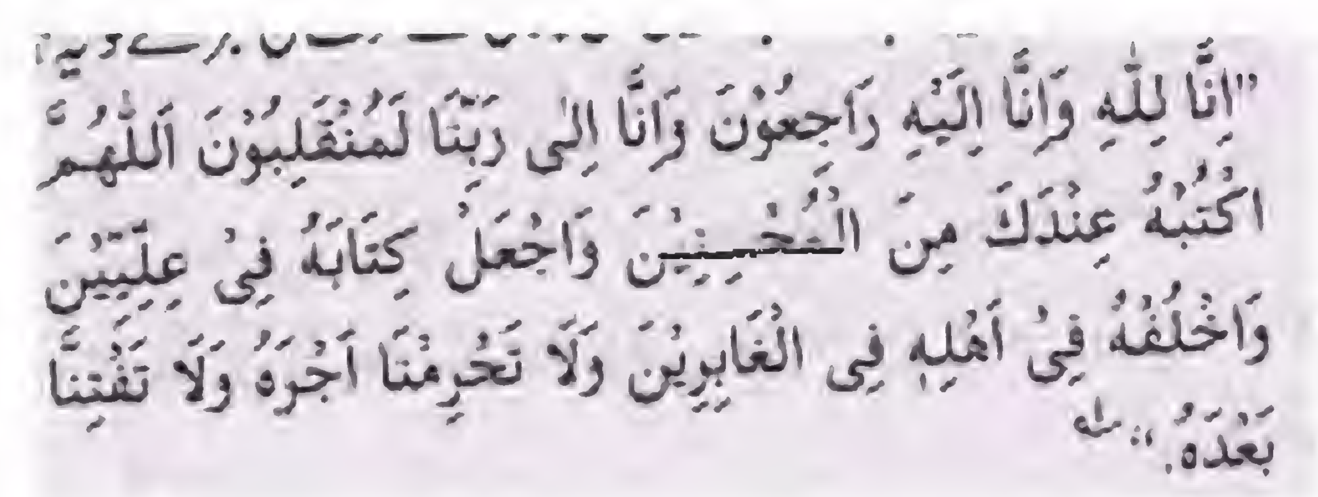
To be blessed with the Kalimah in the dying moments

Hadhrat Ma`aaz bin Jabal (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"The person whose final words are: Laa Ilaaha Illallaahu, will enter Jannat."* [Abu Dawood, 2673]

THE DUAS RELATED TO THE DYING PERSON AND JANAAZAH

Receiving the news of the demise of someone who is close to one

Hadhrat Ibn Abbas (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Death (i.e. hearing the news of it) is a distressing thing.whenever you hear of the demise of your fellow Muslim brother, then recite:*

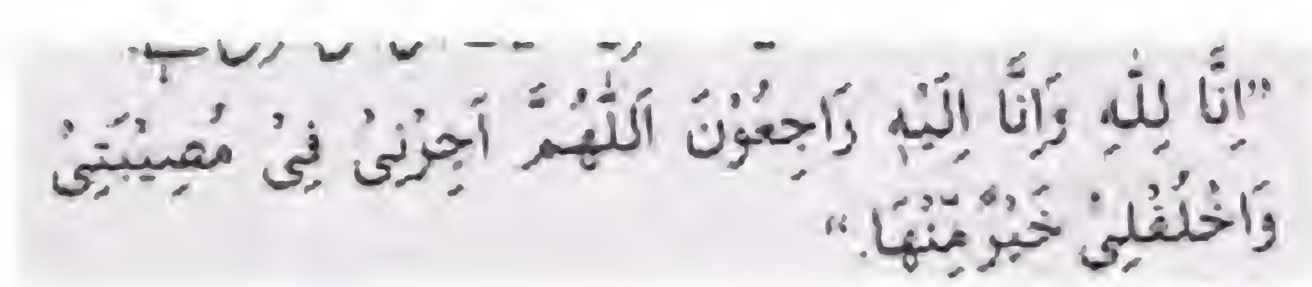


Indeed unto Allaah do we belong and unto Him is our return. Indeed unto our Rabb is our final destiny. O Allaah! Record him by You amongst the good ones, and make his book (of deeds) amongst the lofty ones. Leave a deputy amongst his relatives, do not deprive us

of his rewards and do not indulge us in fitnah after him." [Athkaar Nawawi, page 124]

What to recite upon the demise of a husband or child

The dua appears thus in another narration of Hadhrat Umme Salmah (radhiallahu anha):


"إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ أْجُرْنِىْ فِىْ مُصِيْبَتِىْ وَاخْلُفْلِىْ خَيْرًا مِّنْهَا."

Indeed unto Allaah do we belong and unto Him is our return. O Allaah! Reward me in my difficulty and replace me with something better. [Athkaar, page 123]

Upon hearing the news of the demise of a kaafir oppressor

Hadhrat Ibn Mas`ood (radhiallahu anhu) reports that he once came into the noble presence of Nabi (sallallahu alaihi wasallam) and asked, *"O Rasulullah (sallallahu alayhi wasallam)! Allaah Ta`ala has dispensed of the enemy, Abu Jahl."* Nabi (sallallahu alaihi wasallam) recited:

"اَلْحَمْدُ لِلّٰهِ نَصَرَ عَبْدَهٗ وَأَعَزَّ دِيْنَهٗ"

All praise is due to Allaah Who has aided His servant and elevated His Deen. [Athkaar Nawawi, page 124]

What to recite upon the demise of someone who had caused you harm

Hadhrat Anas bin Maalik (radhiallahu anhu) reports that a man came to Nabi (sallallahu alaihi wasallam) and complained about a neighbour of his who caused him much grief and harm. Nabi (sallallahu alaihi wasallam) exhorted him to exercise patience, and not reciprocate by harming him.

After some time, this man returned to Nabi (sallallahu alaihi wasallam) and said that this neighbour of his had passed away, upon which Nabi (sallallahu alaihi wasallam) said:

"كَفٰى بِالدَّهْرِ وَاعِظًا وَالْمَوْتِ مُفَرِّقًا."

It is sufficient a lesson to learn over time and death is the sufficient separator. [Ibn Seena, page 198]

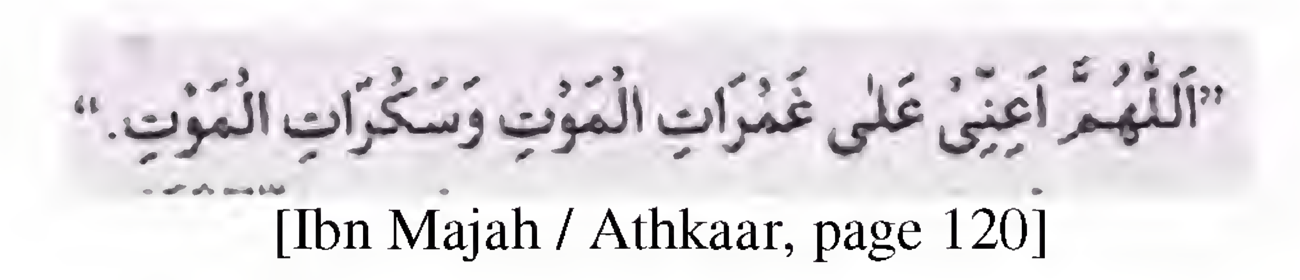
Recitation of Surah Yaaseen at the time of death

There is a narration by Hadhrat Abu Zarr (radhiallahu anhu) that Surah Yaaseen should be recited near a person who is on his death-bed, because it will ease the pangs of death.

Hadhrat Ma`qal bin Yasaar (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that Surah Yaaseen should be recited for the deceased. [Ibn Majah, page 401 / Abu Dawood, page 445]

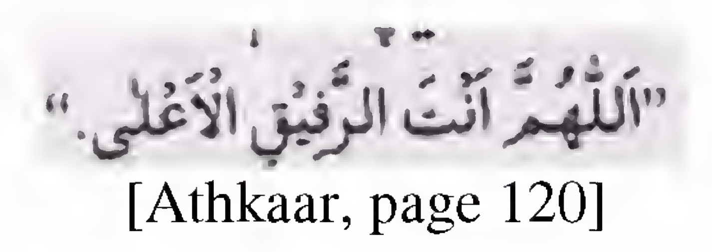
Dua to recite when the signs of death become apparent or upon hearing of the illness of someone

Hadhrat Aishah (radhiallahu anha) reports that when Nabi (sallallahu alaihi wasallam) was on his death-bed, then he would place his hands in a container of water which was beside him and recite the following dua:



[Ibn Majah / Athkaar, page 120]

Hadhrat Aishah (radhiallahu anha) reports that Rasulullah (sallallahu alayhi wasallam) would lean towards her and recite:



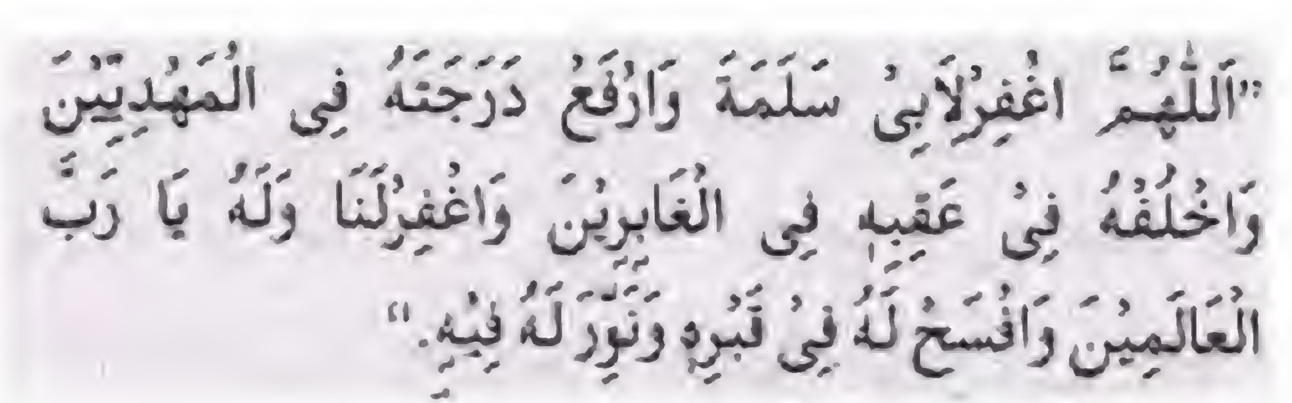
[Athkaar, page 120]

Note: When one discerns that death is close at hand then these blessed duas should be recited. One should not engage in family chit-chat and prattle.

What to recite when someone passes away

Hadhrat Umme Salmah (radhiallahu anha) reports that Rasulullah (sallallahu alayhi wasallam) came to Abu Salmah (radhiallahu anhu) after he had just passed away and his eyes were still open. Nabi (sallallahu alaihi wasallam) closed his eyes and said, *"When the soul leaves (the body) then the eyes follow it."* The house-people started wailing, and Nabi (sallallahu alaihi wasallam) told them not to say anything except what is good, because the angels are at hand and recite *Aameen* to their utterances.

He (sallallahu alaihi wasallam) then recited:


"اَللّٰهُمَّ اغْفِرْ لِأَبِیْ سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِی الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِیْ عَقِبِهِ فِی الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهُ فِیْ قَبْرِهِ وَنَوِّرْ لَهُ فِيْهِ."

O Allaah! Forgive Abu Salmah, raise his stages amongst the guided ones and grant him a deputy in his family. O Rabbul Aalameen, forgive us and him. Widen for him his grave and illuminate it." [Athkaar Nawawi, page 122 / Abu Dawood, page 440]

Note: When reciting this dua for a deceased, then one should replace the name of Abu Salmah with the name of the deceased for whom one is reciting the dua.

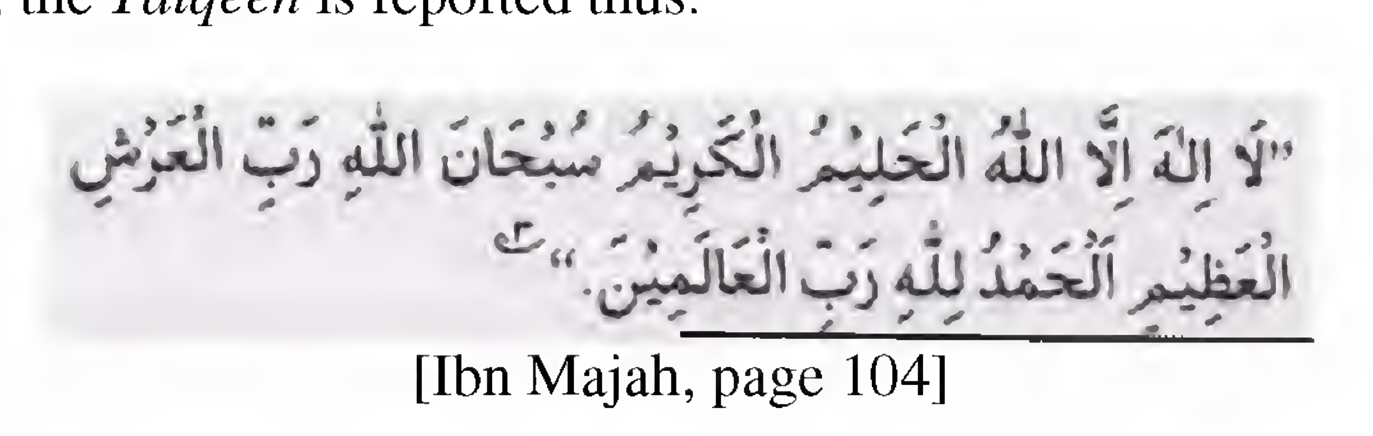
***Talqeen* of the dying**

Hadhrat Abu Saeed Khudri (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Make Talqeen of your dying with Laa Ilaaha Illallah."* [Abu Dawood, page 444 / Tirmidhi, vol.1, page 117]

Note: One should come close to the dying person and recite the Kalimah in a soft tone. It is possible that due to pangs of death the dying person may forget to recite the Kalimah, so this is a gentle

reminder. He should not be asked to recite the Kalimah. If the dying person recites the Kalimah, then cease the *Talqeen*. However, if he utters some other worldly speech thereafter, then resume the *Talqeen*.

In a *marfoo`* narration of Hadhrat Abdullah bin Ja`far (radhiallahu anhu), the *Talqeen* is reported thus:



[Ibn Majah, page 104]

What to recite when lowering the dead into the grave

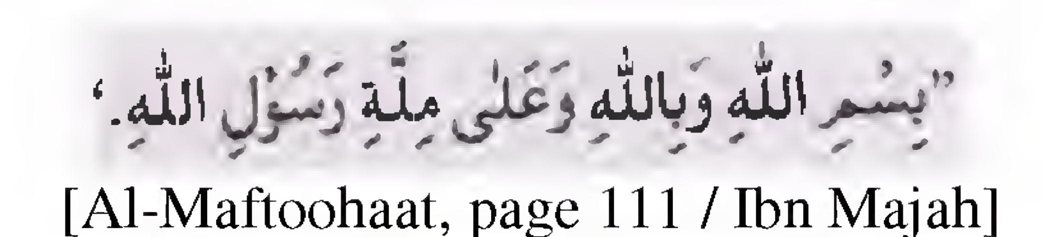
Hadhrat Ibn Umar (radhiallahu anhu) reports that whenever Nabi (sallallahu alaihi wasallam) lowered someone in the grave, he would recite:

"بِسْمِ اللّٰهِ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ."

In the Name of Allaah and upon the Sunnat of the Rasool of Allaah.

[Athkaar, page 136]

It is reported in some narrations of Hadhrat Ibn Umar (radhiallahu anhu), that the dua is as follows:



[Al-Maftoohaat, page 111 / Ibn Majah]

What to recite when covering the grave with sand

Hadhrat Abu Umaamah (radhiallahu anhu) reports that when Nabi (sallallahu alaihi wasallam) lowered Umme Kulthoom into the grave, he recited:

"مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى."

"From it (the soil) did We create you, and into it will We return you and from it will We raise you again a second time." [Baihaqi / Al-Maftoohaat, vol. 4, page 190]

Thereafter he (sallallahu alaihi wasallam) recited:

"بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ."

Allaamah Nawawi (rahmatullahi alaih) states that whilst burying someone, the following should be recited upon throwing the first handful (spade) of sand: "مِنْهَا خَلَقْنٰكُمْ"

When throwing the second handful, recite: "وَفِيْهَا نُعِيْدُكُمْ"

And on throwing the third handful, recite: "وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى" [Athkaar, page 137]

Hadhrat Ibn Umar (radhiallahu anhu) would recite *Bismillaah* with the first throwing of sand on the grave, *Allahu Akbar* with the second and *Alhamdulillahi Rabbil Aalameen* with the third. [Al-Maftoohaat, page 190]

What dua to recite at the Janaazah

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) used to recite the following dua during the Janaazah (Salaat):

"اَللّٰهُمَّ اغْفِرْلِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ."

O Allaah, forgive our living, our dead, those present, those absent, our young ones, our old ones, our men and our women. O Allaah, whomsoever You give life amongst us, give him life upon Islaam and whomsoever You give death amongst us, give him death upon Imaan. [Ad-Dua, vol. 2, page 1252]

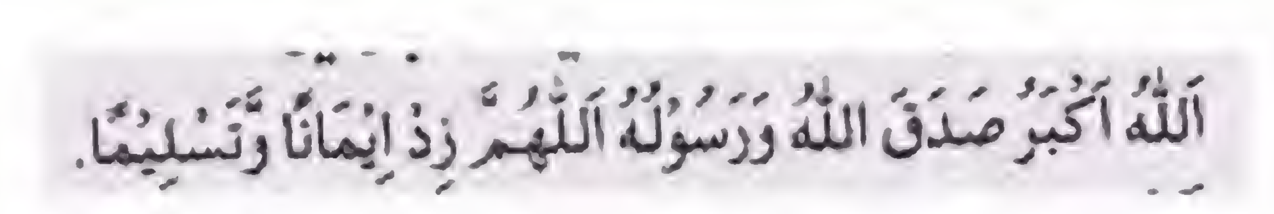
Hadhrat Auf bin Maalik (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) recited the following dua at a particular Janaazah:

"اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ وَوَسِّعْ مُدْخَلَهٗ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ."

Note: If both these duas are recited at a Janaazah, then it is better. Allaamah Shaami (rahmatullahi alaih) has mentioned both these duas and exhorted their recital in *Raddul Mukhtaar*. [vol. 2, page 212]

What to recite when the bier passes by

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, "*Whosoever recites this when a bier passes him, then 20 rewards will be recorded for him:*

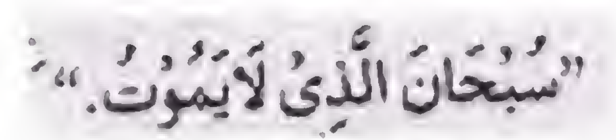

اَللّٰهُ اَكْبَرُ صَدَقَ اللّٰهُ وَرَسُوْلُهُ اَللّٰهُمَّ زِدْ اِيْمَانًا وَّتَسْلِيْمًا.

Whenever Hadhrat Umar (radhiallahu anhu) saw a Janaazah, he would recite:

"هٰذَا مَا وَعَدَ اللّٰهُ وَرَسُوْلُهُ وَصَدَقَ اللّٰهُ وَرَسُوْلُهُ. اَللّٰهُمَّ زِدْ اِيْمَانًا وَّتَسْلِيْمًا."

[Al-Maftoohaat, vol. 4, page 185]

Allaamah Nawawi (rahmatullahi alaih) states that it is Mustahab to recite the following whenever a bier passes by:


"سُبْحَانَ الَّذِىْ لَايَمُوْتُ."

All praise is due to The One Who does not die. [Nazlul Abraar, page 289]

What to recite whilst walking with the Janaazah

Allaamah Nawawi (rahmatullahi alaih) states in *Athkaar* that it is Mustahab for those walking with the bier to engage in the Thikr of Allaah Ta`ala and remembrance of the hereafter. They should not indulge in chitchat and prattle. They should also not make Thikr or recite the Qur`aan Majeed loudly, as it is prohibited. They should engage in silent Thikr or *Tilaawat.*

Hadhrat Qais bin Ubaadah (radhiallahu anhu) states that the Sahaabah (radhiallahu anhum) of Rasulullah (sallallahu alayhi wasallam) regarded the loud recitation of Thikr whilst walking with the bier as being Makrooh. [Baihaqi / Al-Maftoohaat, vol. 4, page 184]

What to recite after the burial

Hadhrat Ali (rahmatullahi alaih) recited the following dua at the graveside of Yazeed:

"اَللّٰهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ هٰذَا اَتَاكَ الْيَوْمَ وَاَنْتَ خَيْرُ
مَنْ يَّاْتِىْ اِلَيْهِ اَللّٰهُمَّ وَسِّعْ قَبْرَهُ وَاغْفِرْ ذَنْبَهُ."

O Allaah, this is Your slave and the son of Your slave who has come to You today. You are the Best to whom he may go to. O Allaah! Widen his grave and forgive his sins. [Ibn Abi Shaibah, vol. 10, page 436]

What to recite at the head and feet side of the deceased after burial

When Nabi (sallallahu alaihi wasallam) buried Hadhrat Uthmaan bin Madh`oon (radhiallahu anhu), he remained standing at the graveside and said, *"Seek Allaah Ta`ala's forgiveness for your brother and make dua for firmness of feet."* [Abu Dawood / Al-Maftoohaat, vol. 4, page 190]

Hadhrat Ibn Umar (radhiallahu anhu) said that if a person passes away then there should be no delay in his burial and he should be taken to the graveyard as soon as possible. After he is buried, then the beginning of Surah Baqarah until *muflihoon* should be recited at his head-side and then the last ten Aayaat of Surah Baqarah, from *Aamanar Rasoolu* to the end should be recited at his feet-side. [Baihaqi / Mishkaat Shareef, page 149 / Hisn, page 394]

Note: Since *Munkar* and *Nakeer* will be coming to question the deceased, some of his relatives and close friends should remain for a while at the graveside and make dua for his forgiveness and for firmness of his feet (against the questioning). This should be done silently and not in congregation. Someone should recite the first few Aayaat of Surah Baqarah at his head-side and the last ten Aayaat at his feet-side.

Insha-Allah, this will ease his burden, grant him comfort and assist against *Munkar* and *Nakeer*. His grave will be endowed with much needed peace and blessings.

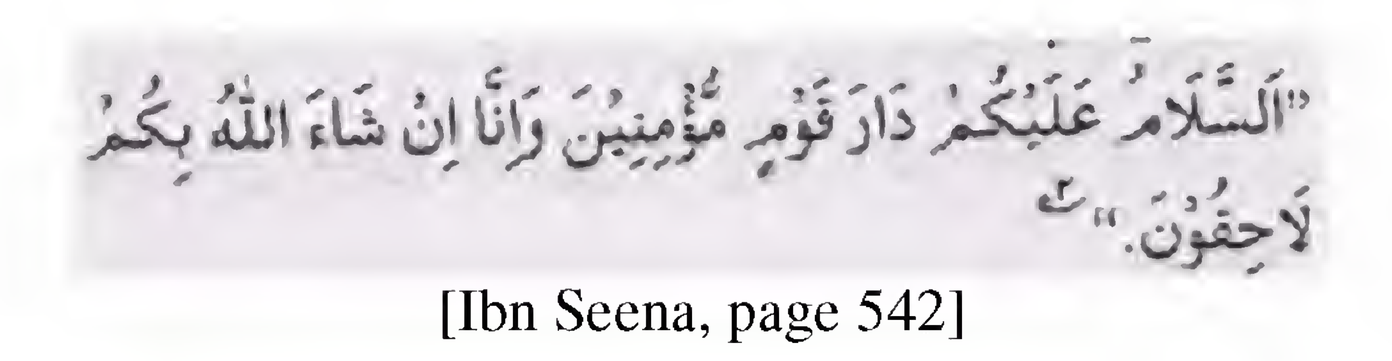
What to recite when proceeding to the graveyard

Hadhrat Abu Hurairah (radhiallahu anhu) reports that when Nabi (sallallahu alaihi wasallam) went to the graveyard, he would recite:

"اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ."

Peace be upon you, inhabitant nation of believers. Indeed we will meet with you (soon) by the will of Allaah. [Abu Dawood, page 461]

Hadhrat Abu Hurairah (radhiallahu anhu) reports that whenever Nabi (sallallahu alaihi wasallam) passed by a graveyard, he would reeicte:



"اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ."

[Ibn Seena, page 542]

The following dua has been reported by Hadhrat Ibn Abbaas (radhiallahu anhu) on this occasion:

"اَلسَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ."

[Mishkaat Shareef, page 154]

Hadhrat Aishah (radhiallahu anha) reports that once she looked for Nabi (sallallahu alaihi wasallam) and could not find him. She eventually located him in Jannatul Baqi, where he was reciting:

السلام علي أهل الديار من المؤمنين و المسلمين و يرحم الله
المستقدمين منّا والمستأخرين
و إنّا إن شاء الله بكم لا حقون

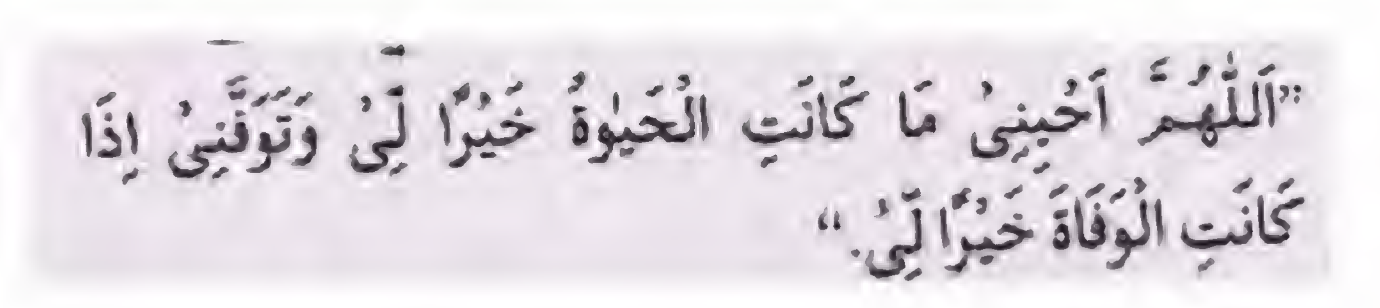
[Ibn Seena, page 543 / Ibn Majah, page 21]

The extent of speaking at the bedside of the ailing

Hadhrat Umme Salmah (radhiallahu anha) reports, *"Rasulullah (sallallahu alayhi wasallam) said, 'When you present yourself to the ill or the deceased then speak good things because indeed the angels say Aameen to whatever you speak.'"* [Abu Dawood, page 2672/Muslim Shareef]

When afflicted with illness do not make dua for death, instead recite this dua

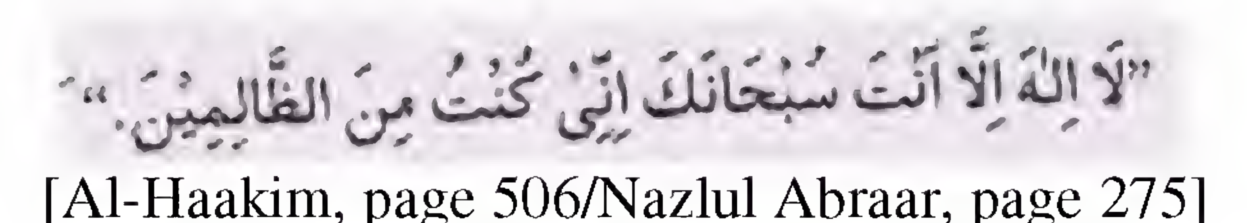
Hadhrat Anas bin Maalik (radhiallahu anhu) says that if anyone is afflicted with severe illness then he should never make dua or desire death. If he wants to make a dua, then he should recite:



O Allaah Ta`ala keep me alive as long as life is beneficial for me and grant me death as long as it is beneficial for me. [Bukhaari Shareef page 940/Abu Dawood/Ibn Seena page 513]

That dua which if recited during illness and one passes away, he will receive the rank of martyrdom

Hadharat Sa'ad bin Maalik (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said that whosoever recites the following dua forty times, during his illness and if he dies, then he will receive the reward of a martyr:



[Al-Haakim, page 506/Nazlul Abraar, page 275]

What an ailing person should recite when bathing

Hadhrat Mak-hool (rahmatullahi alaih) reports that Rasulullah (sallallahu alayhi wasallam) said, *"Whoever is afflicted with fever, should bath for three days and recite*

"بِسْمِ اللّٰهِ اَللّٰهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُوْلَكَ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)"

whereafter he will be cured." [Musannif Ibn Abi Shaibah, vol.10 page 447/Ibn Seena, page 573]

Note: A person who has fever should first consult a doctor before bathing. The prescription maybe different depending on the country and season. Bathing in a state of fever may not be advisable for all.

What the ailing person should recite which will be an expiation of sins

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"That person who recites*

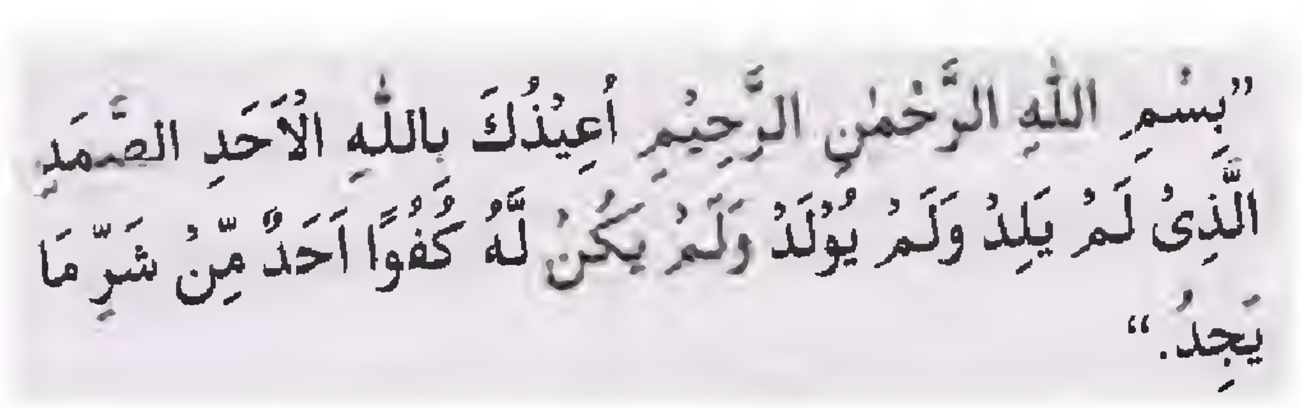
"لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ. لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ. لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ."

during the day, night or month and passes away on that day, night or month will have all his sins forgiven." [Silaahul Mu'min page 414]

Note: This dua should be recited at least five times.

What dua should be read for the ailing

Hadhrat Uthmaan Ghani (radhiallahu anhu) states that once he fell ill and Nabi (sallallahu alaihi wasallam) came to visit him. He (sallallahu alaihi wasallam) recited the following dua and said, *"O Uthmaan, recite this and make dua! There is nothing like it wherewith you can make dua:*

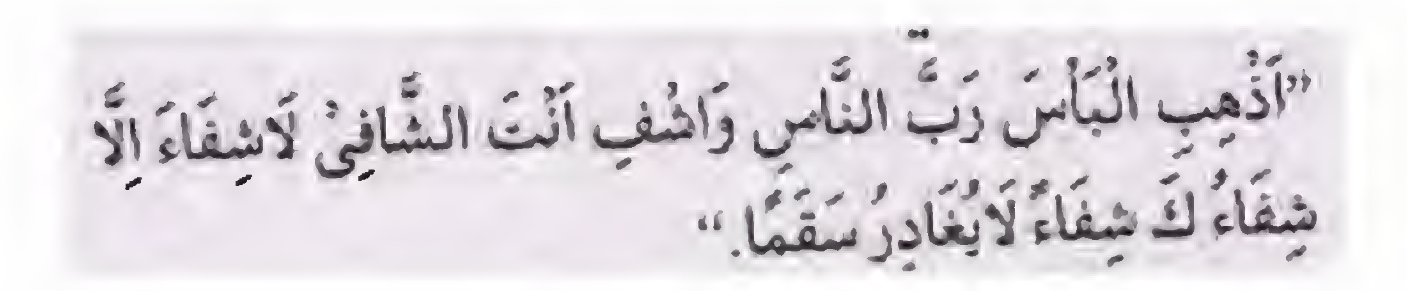

"بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ أُعِيْذُكَ بِاللّٰهِ الْأَحَدِ الصَّمَدِ
الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ مِّنْ شَرِّ مَا
يَجِدُ."

[Ibn Seena, 558 / Ad-Dua, vol.3 page 1324 / Al-Maftoohaat, vol.4 page 272]

It is narrated in Kitaabud Dua of Tibraani that Nabi (sallallahu alaihi wasallam) recited this dua and blew on Hadhrat Uthmaan (radhiallahu anhu), after which he recovered. [Ad-Dua vol.3 page 1324]

The duas Nabi (sallallahu alaihi wasallam) used to recite for the ailing

Hadhrat Ibn Mas'ood (radhiallahu anhu) reports that whenever Rasulullah (sallallahu alayhi wasallam) went to visit a sick person, he would recite:


"اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشِفَاءَ اِلَّا
شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا."

The dua recited during illness which warrants entrance into Jannat

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, "*Should I not show you something which if read during Maradhul-Maut (last illness) will save you from Jahannum? (Recite the following dua):*

"لَا اِلٰهَ اِلَّا اللّٰهُ يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ سُبْحَانَ
اللّٰهِ رَبِّ الْعِبَادِ وَالْبِلَادِ وَالْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا
مُّبَارَكًا فِيْهِ عَلٰى كُلِّ حَالٍ وَّاللّٰهُ اَكْبَرُ كَبِيْرًا كِبْرِيَاءُ رَبِّنَا
وَجَلَالِهٖ وَقُدْرَتِهٖ بِكُلِّ مَكَانٍ اَللّٰهُمَّ اِنْ كُنْتَ اَمْرَضْتَنِيْ
لِتَقْبِضَ رُوْحِيْ فِيْ مَرَضِيْ هٰذَا فَاجْعَلْ رُوْحِيْ فِيْ اَرْوَاحِ مَنْ
قَدْ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنٰى."

[Mutaalib Aaliyah, vol. 3, page 234 / Ibn Seena, page 554]

It is Sunnat to request the sick to make dua for you

Hadhrat Umar (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) told him that whenever he visits the sick, he should ask him to make dua for him. The duas of the sick are the like duas of the angels. [Ibn Majah, page 1441 / Ibn Seena, page 562]

Hadhrat Anas bin Maalik (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said, *"Visit the ill and tell them to make dua for you. The dua of the sick person is accepted (by Allaah Ta`ala) and his sins are forgiven."* [Ad-Dua, vol. 3, page 1336]

What to ask the sick person

Hadhrat Umme Salmah (radhiallahu anha) narrates that when Nabi (sallallahu alaihi wasallam) came to visit Abu Salmah (radhiallahu anhu), whilst he was on his deathbed then he would ask him, *"How are you feeling?"* Abu Salmah replied, *"I am fine."* Nabi (sallallahu alaihi wasallam) responded by saying, *"May Allaah Ta`ala keep you so."* [Ibn Seena, page 487]

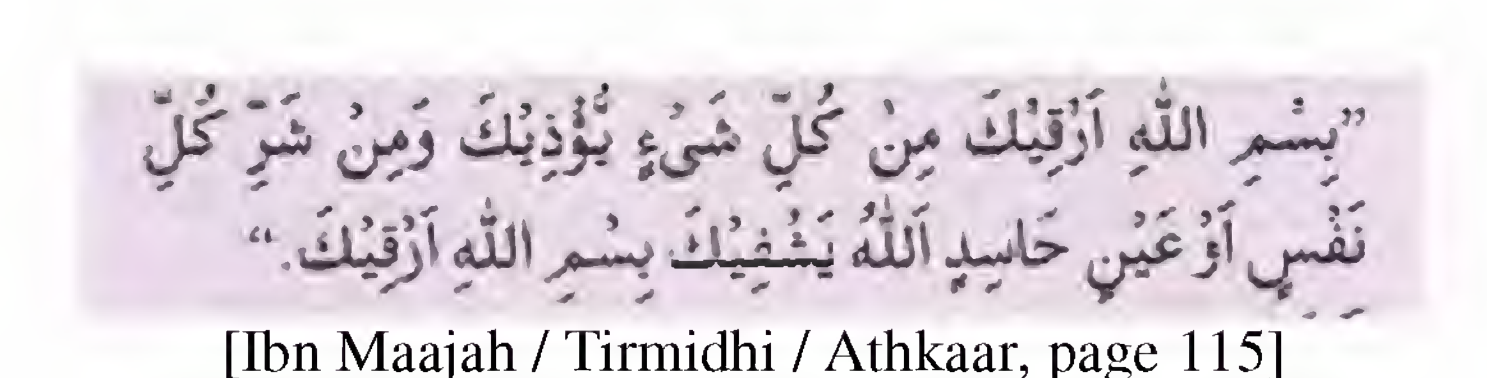
Hadhrat Anas (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) went to visit an ailing person who was on his deathbed. Nabi (sallallahu alaihi wasallam) greeted him and asked regarding his condition. The man replied, *"I am fine, O Rasul of*

Allaah. I have hope in Allaah Ta`ala and fear for my sins." [Ibn Seena, page 488]

Dua for cure

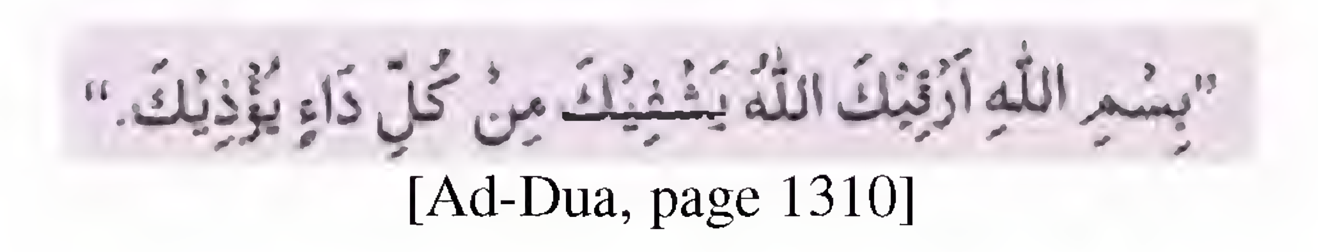
The dua of Hadhrat Jibraeel (alaihis salaam) for prevention against illness

Hadhrat Abu Saeed Khudri (radhiallahu anhu) reports that Hadhrat Jibraeel (alaihis salaam) came to Nabi (sallallahu alaihi wasallam) and asked, *"O Muhammad (sallallahu alaihi wasallam). Are you in pain?"* Nabi (sallallahu alaihi wasallam) replied in the affirmative. Hadhrat Jibraeel (alaihis salaam) then recited this dua:



[Ibn Maajah / Tirmidhi / Athkaar, page 115]

Hadhrat Ammaar bin Yaasir stated that when he was ill, Nabi (sallallahu alaihi wasallam) came to visit him. Nabi (sallallahu alaihi wasallam) said to him, *"Should I not show you a prescription (dua) which was shown to me by Hadhrat Jibraeel (alaihis salaam)?"* Hadhrat Ammaar replied in the affirmative. Nabi (sallallahu alaihi wasallam) told him to recite the following dua:



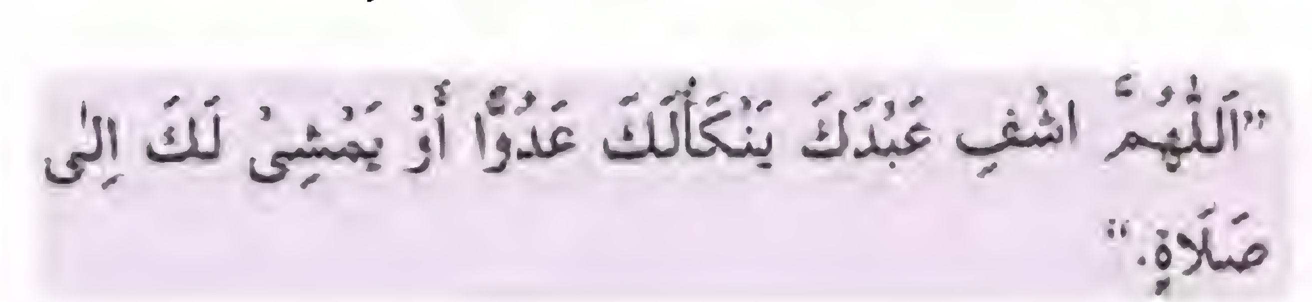
[Ad-Dua, page 1310]

Manner of visiting the ill

Hadhrat Abu Umaamah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"The person who visits the ailing remains under the mercy of Allaah Ta`ala."* The proper manner to adopt when visiting the ill is to place your hand on his forehead or on his hand and ask him how he is feeling. [Tirmidhi]

What to read when visiting the ill

Hadhrat Abdullah bin Umar (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, *"When anyone of you visits the sick, then he sould say:*


"اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا أَوْ يَمْشِيْ لَكَ إِلٰى صَلٰوةٍ."

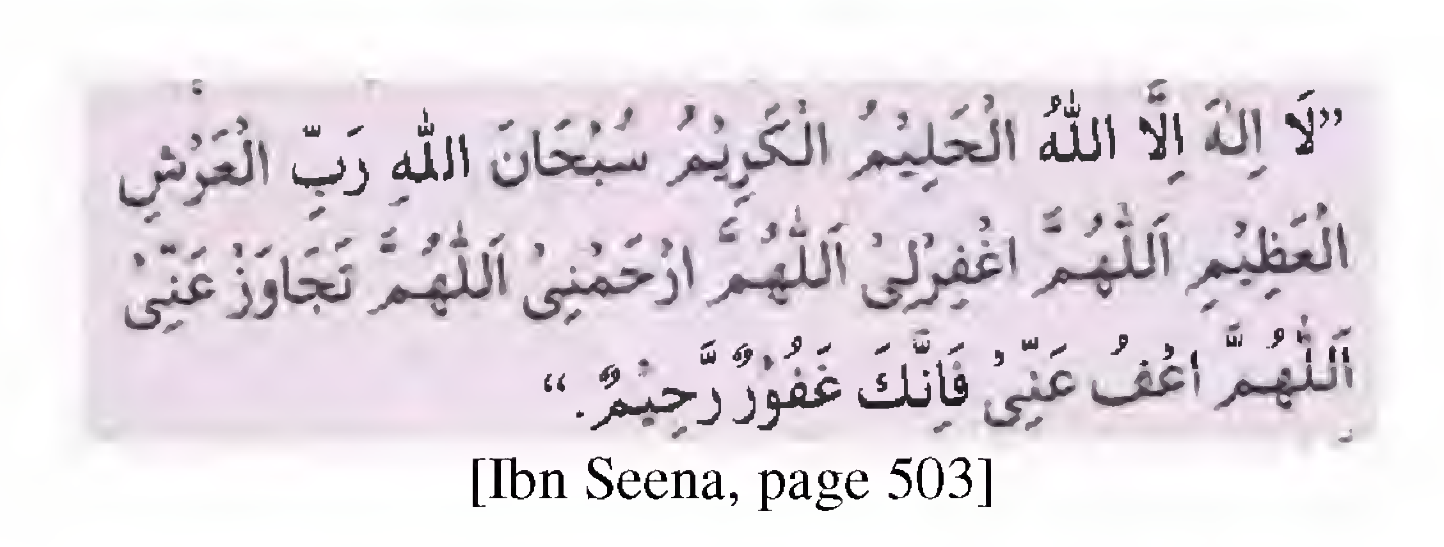
O Allaah, cure Your slave (so that he may) make jihad against Your enemy or walk towards You for Salaat." [Abu Dawood, page 443 / Haakim, vol.1, page 344]

What to recite during illness which will save one from the Fire of Jahannum

Hadhrat Abu Saeed Khudri and Hadhrat Abu Hurairah (radhiallahu anhuma) came in the esteemed presence of Nabi (sallallahu alaihi wasallam) and he said to them, *"When a person recites, Laa Ilaaha Illallahu Wallaahu Akbar, then Allaah Ta`ala confirms his statement and says, 'There is no deity besides Me and I am Most High', and when he says Laa Ilaaha Illallaahu Wahdahu Laa Shareekalahu, then Allaah Ta`ala says, There is no deity besides Me, I am Alone and I have no partner.' When he says Laa Ilaaha Illallaahu Lahul Mulku wa Lahul Hamdu, the Allaah Ta`ala says, 'There is no deity besides Me, I have complete dominion and I am worthy of Praise'. When he says Laa Ilaaha Illallaahu wa Laa Howla wa Laa Quwwata Illa Billahi, then Allaah Ta`ala says, 'There is no deity besides Me and none has power or strength besides Me.' "*

Nabi (sallallahu alaihi wasallam) then said, *"Whosoever recites this when he is ill, and if he has to die, then he will be saved from the Fire of Jahannum."* [Athkaar, page 115 / Tirmidhi]

When Hadhrat Ja`far (radhiallahu anhu) went to visit his ill son, he advised him to recite the following dua which was from the teachings of Nabi (sallallahu alaihi wasallam):


"لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ
الْعَظِيْمِ اَللّٰهُمَّ اغْفِرْلِيْ اَللّٰهُمَّ ارْحَمْنِيْ اَللّٰهُمَّ تَجَاوَزْ عَنِّيْ
اَللّٰهُمَّ اعْفُ عَنِّيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ."

[Ibn Seena, page 503]

What the ill person should recite and blow on himself
Hadhrat Aishah (radhiallahu anha) reporst that when Nabi (sallallahu alaihi wasallam) was in his final illness, he would recite Surah Ikhlaas and *Muawwathatain* and blow on himself. she further states that when Nabi (sallallahu alaihi wasallam)'s (sallallahu alaihi wasallam) pain increased, she would recite the same and blow on him.

It is narrated that Imaam Zuhri (rahmatullahi alaih) was asked how one should blow on oneself, and he replied that after one recites the relevant incantation (Surahs, etc.) then one should blow onto one's hands and wipe over the face and body as far as one can reach. [Athkaar Nawawi, page 113 / Bukhaari Shareef, vol. 2, page 856]

What should be said to console the ill
Hadhrat Ibn Abbaas (radhiallahu anhu) said that once Nabi (sallallahu alaihi wasallam) went to visit an ailing Bedouin, and as per his usual utterance when visiting the sick, he said:

لا بأس طهور إن شاء الله

Do not worry, it (this illness) is a cleanser (of your sins) by the Will of Allaah Ta`ala. [Bukhaari Shareef, page 845 / Nazlul Abraar, page 275]

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) used to recite the following when visiting the ill:

كفّارة وّ طهور

It is a compensator and cleanser (of sins). [Nazlul Abraar, page 278]

Dua for cure whilst taking the name of the ailing

Hadhrat Sa`ad bin Abi Waqqaas (radhiallahu anhu) reports that when Nabi (sallallahu alaihi wasallam) came to visit him whilst he was ill, Nabi (sallallahu alaihi wasallam) uttered thrice:

اللهمّ اشف سعدا

O Allaah, cure Sa`ad

It is reported in another narration that Hadhrat Sa`ad (radhiallahu anhu) asked Nabi (sallallahu alaihi wasallam) to make dua for him. [Al-Maftoohaat, vol. 4, page 61]

Note: From this we learn that one may (and should) make dua for the sick whilst taking his/her name, whether it be on one's own initiative or by the request of the sick person.

Dua to be recited when visiting the sick

Hadhrat Salmaan Farsi (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) visited him whilst he was ill. Nabi (sallallahu alaihi wasallam) said to him: *"O Salmaan!*

"شَفَى اللّٰهُ عَزَّوَجَلَّ سَقَمَكَ وَغَفَرَلَكَ ذَنْبَكَ وَعَافَاكَ فِيْ دِيْنِكَ وَجِسْمِكَ اِلٰى مُدَّةِ أَجَلِكَ."

May Allaah Azza Wa Jall cure your illness, forgive your sins and grant you peace in your Deen and body as long as you live," [Al-Maftoohaat, vol. 4, page 72 / Abu Ya`la]

Hadhrat Ali (radhiallahu anhu) reports that when he was ill, Nabi (sallallahu alaihi wasallam) came to visit him. Hadhrat Ali (radhiallahu anhu) said, *"O Allaah! If death is nearing then grant*

me peace, if it (death) is far then lift it (this illness) from me and if it is (meant to be) difficult for me then grant me patience."
Nabi (sallallahu alaihi wasallam) said, *"What are you saying?"* Nabi (sallallahu alaihi wasallam) then said:



[Tirmidhi / Al-Maftoohaat, page 64]

Dua to recite for cure of the ill

Hadhrat Ibn Abbaas (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam), *"When anyone visits an ill person, and if he recites this 7 times, then as long as death is not meant for him (due to that illness) he will certainly be cured:*

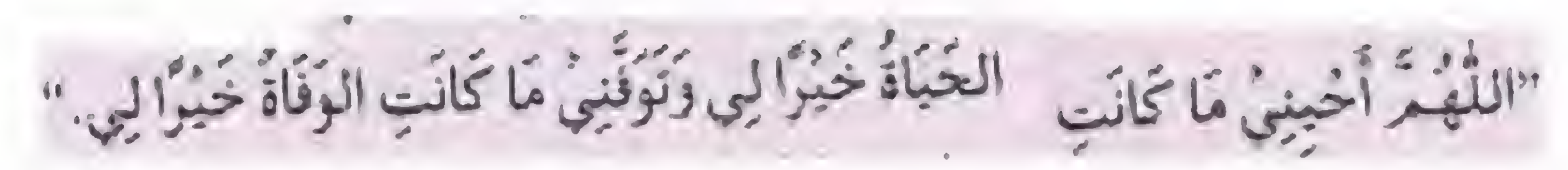
"أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ."

It is reported in another narration of Hadhrat Ibn Abbaas (radhiallahu anhu) that when one goes to visit the sick, then he should sit at the head-side and recite this dua. If death is not written for him, then he will be cured. [Baihaqi / Itqaan, page 210]

Note: By sitting at the head-side and reciting this dua, the ailing person will, Insha-Allah, recover and an improvement in his/her condition will be noted.

The desire of death because of illness

Hadhrat Anas bin Maalik (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, *"None of you should desire death from the pain (of an illness) which afflicts you. If you feel constrained to do so, then (rather) recite:*

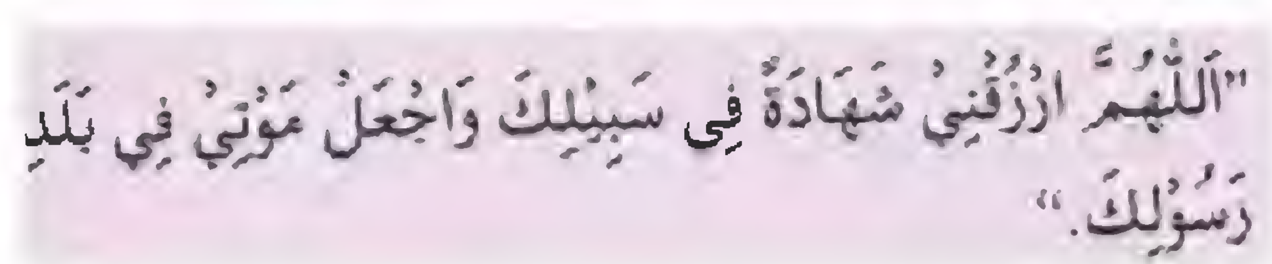


(O Allaah! Keep me alive as long as life is beneficial for me and grant me death as long as death is beneficial for me." [Bukhaari Shareef, 5671 / Muslim Shareef, 6755 / Abu Dawood, 2666]

The desire to die in a good state

There is no harm if one makes the dua for a good death and to desire death if one genuinely fears some harm coming to his Deen and Imaan.

A. It has been reported from various Sahaabah (radhiallahu anhum) that they made dua for a good death and asked Allaah Ta`ala to grant them demise in a good state. For example, the beloved wife of Nabi (sallallahu alaihi wasallam) and daughter of Hadhrat Umar (radhiallahu anhu), Hadhrat Hafsa (radhiallahu anha) reports that her father used to make the following dua:

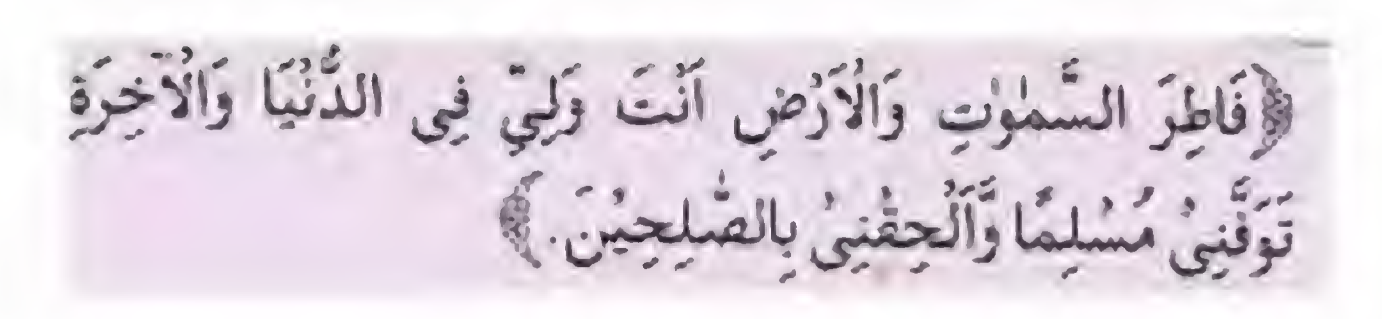

"اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ فِيْ بَلَدِ رَسُوْلِكَ."

O Allaah! Bless me with martyrdom in Your Path and a death in the city of Your Rasool.

From this dua of Hadhrat Umar (radhiallahu anhu), we learn the following:

1. There is no harm in asking for death in a good state
2. There is no harm in asking for death in a blessed city like Madinah Munawwarah

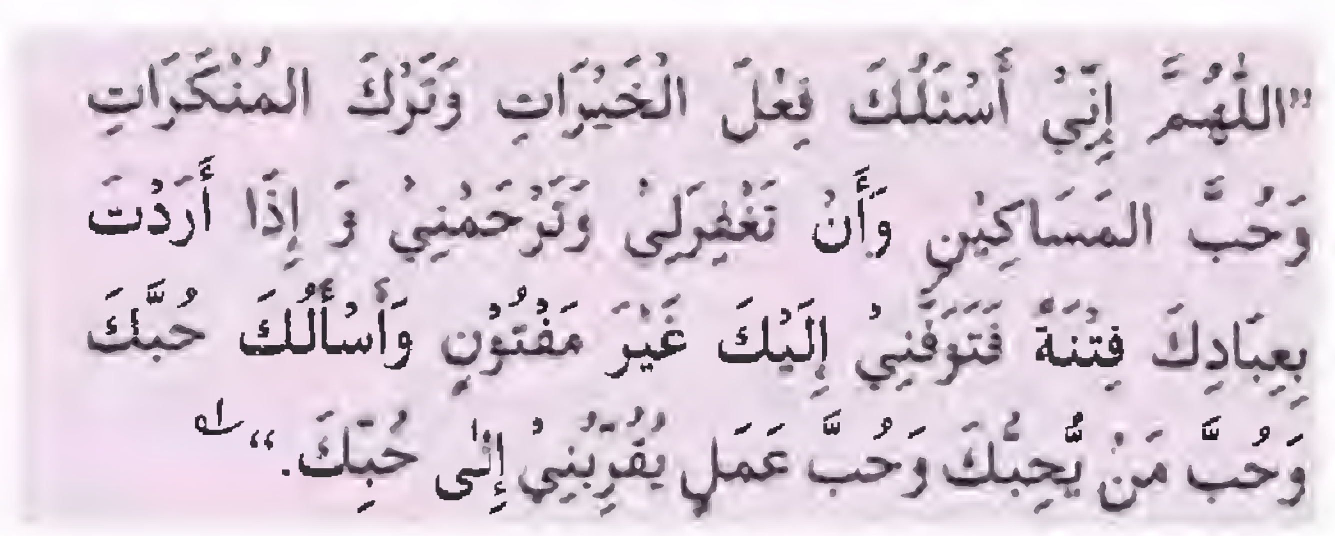
B. It is stated in Aayat 101 of Surah Yusuf:


﴿فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ.﴾

(O) Creator of the heavens and earth! You are my Wali (guardian/protector) on earth and in the hereafter, (so please) grant me death as a Muslim and jojn me with the Saaliheen.

This Aayat is also a dua which proves that it is permissible to ask for a death in a good state.

C. The following dua has been reported from Nabi (sallallahu alaihi wasallam):



"اللهم إني أسألك فعل الخيرات وترك المنكرات

وحب المساكين وأن تغفر لي وترحمني و إذا أردت

بعبادك فتنة فتوفني إليك غير مفتون وأسألك حبك

وحب من يحبك وحب عمل يقربني إلى حبك." ـله

O Allaah! Indeed I ask of you good actions, abstention from evil, love for the poor and that You forgive me and shower mercy on me. If You decree fitnah/trials for Your servants, then call me (grant me death) to You, without any fitnah/trial.
I ask of You, (that You bless me with) Your love, love for those who love You and love for such actions which will bring me closer to Your love." [Tirmidhi / Mustadrak Haakim, vol. 1, page 521]

Hope on the mercy of Allaah Ta`ala

Hadhrat Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, *"The deeds of none of you will enter you into Jannat."*
The Sahaabah (radhiallahu anhum) asked, *"And neither you, o Rasool of Allaah Ta`ala?"*
Nabi (sallallahu alaihi wasallam) replied, *"Me neither, unless Allaah Ta`ala enshroud me with His Favour and Mercy. You should (adopt) moderation and tread the correct path.*

None of you should desire death, because if you are virtuous then it is possible that you will add to your virtues and if you evil then it is possible that you repent." [Bukhaari Shareef, 5673]
Hadhrat Jaabir (radhiallahu anhu) reports that he heard Nabi (sallallahu alaihi wasallam) saying three days prior to his demise, *"None of you should die except that he has a good hope in Allaah Ta`ala."* Allaah Ta`ala is Most-Forgiving and He will most certainly forgive and overlook. [Sunan Kubra Baihaqi, vol. 3, page 378 / Abu Dawood, 2670]

Prescription for the ill
When a person falls ill, then for an external treatment, he will go to a doctor. The doctor will prescribe a treatment for him and he will follow the doctor's instructions. This is an external and outer form of treatment and means of recovery. However, a kaafir, who has no Imaan in Allaah Ta`ala, will place all his trust and hope in the doctor and the medicine. As for the Muslim, he can certainly make use of medicine and consult a doctor, but his trust will not be on the medicine, rather it will be on Allaah Ta`ala. Allah Ta`ala is The Curer. Unless Allaah Ta`ala places the cure in the medication, it will have no effect. Sometimes two people may have the same illness, but a certain medication will have a positive effect on the one and maybe no or even a negative effect on the other. Everything depends on Allaah Ta`ala. He is The Doer.
The teachings of Nabi (sallallahu alayhi wasallam) is that we can and are allowed to seek medication and consult doctors for our illnesses, however our trust should be placed in Allaah Ta`ala. The success and final outcome lies solely in the Hands of Allaah Ta`ala.

Dua together with treatment

There is a wonderful and brilliant sentence which whenever he (sallallahu alaihi wasallam) intended to carry out any plan or action, even if it be just to make some dua, he would always terminate with this beautiful sentence:

اللهمّ هذا الجهد و عليك التكلان

O Allaah, I have adopted whatever was in my ability to do.

[Tirmidhi]

Change your angle of sight

Hadhrat Doctor Abdul Hayy Saheb (rahmatullahi alaih) used to always say that Deen is in reality the changing of one's angle of sight or perspective. When one just changes one's perspective a little bit and it becomes Deen. For example, every religion advocates seeking medication when ill. Islaam also says that when a person is ill, he/she may seek medical attention. However, the difference lies in changing one's perspective and upon seeking the medical attention, one needs to place one's trust and hope in Allaah Ta`ala. The effect of the medicine or the doctor's treatment relies soley on the will of Allaah Ta`ala.

First the means and then trust

A Sahaabi (radhiallahu anhu) once came to Nabi (sallallahu alaihi wasallam) and asked that when he is travelling in the jungle and the time for Salaat approaches, should he first tie the camel's legs and then perform his Salaat or should he leave the camel to run loose, perform his Salaat and leave everything in Allaah Ta`ala's trust. Nabi (sallallahu alaihi wasallam) replied that he should first tie the camel and then repose his trust in Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) advised that he not leave the camel to roam loose, but that he should rather tie it and then repose trust in Allaah Ta`ala regarding its safety. There is a possibility that the camel breaks loose or the rope becomes untied. This he leaves in Allaah Ta`ala's control.

Islaam teaches that we first take the precaution, do what is necessary and then leave the outcome and final result to Allaah Ta`ala.

Having one's attention on *Musabbibul Asbaab*

Man should merely shift the focus of his sights and repose full trust and reliance on Allaah Ta`ala rather than the means. Trust should be totally on *Musabbibul Asbaab* (Allaah Ta`ala) that He is the Doer. Without His decree nothing happens and nothing happens without His knowledge.

Nabi (sallallahu alaihi wasallam) had trained and taught the Sahaabah (radhiallahu anhum) to have full trust in Allaah Ta`ala and not on the means. They had only made use of the means because it is an order of Allaah Ta`ala and part of His system. Their full hope and trust lay with Allaah Ta`ala.

The desire of Allaah Ta`ala in every action

This belief was firmly embedded in the hearts of the Sahaabah (radhiallahu anhum) that whatever happens in this universe, happens only through the Will and Decree of Allah. Nothing can move even an iota without His Decree. They never looked at the means as the end all. It is the Sunnat of Allaah Ta`ala that man makes use of the means.

Reciting Salaatul-Haajaat for every need

It is reported in the Ahaadith that whenever Nabi (sallallahu alaihi wasallam) was faced with a problem or decision, he would opt and hasten towards Salaat. This Salaat is called Salaatul Haajaat, which is performed for the fulfilment of any task. After the Salaat, one makes dua to Allaah Ta`ala to remove the difficulty or assist one in the solving the problem at hand.

It is only appropriate that every Muslim adopt the performance of this Salaat in order to have any task fulfilled.

The words of Salaatul Haajaat

After performing the Salaat, one should recite this dua: *Laa Ilaaha Illallaahul Haleemul Kareem*...What great secrets and treasures are

locked up in the Beautiful Names of Allaah Ta`ala, only He knows fully. There are some specialities hidden in the *Asmaa-ul-Husna*, which is why Nabi (sallallahu alaihi wasallam) advised the constant recitation of the *Asmaa-ul-Husna*, which is a means of unlocking many secrets. By reciting these specific Names of Allaah Ta`ala, one's aim and objective will be attained. There are many wisdoms underlying the utterance of Allaah Ta`ala's Beautiful Names. By opening the dua with these words, one is displaying one's humility and weakness to Allaah Ta`ala, acknowledging one's dependence and need on Allaah Ta`ala in order to fulfil even our very basic needs. The qualities of Allaah Ta`ala's *Hilm* (forbearance) and *Karm* (Beneficence) are most apt in opening this dua.

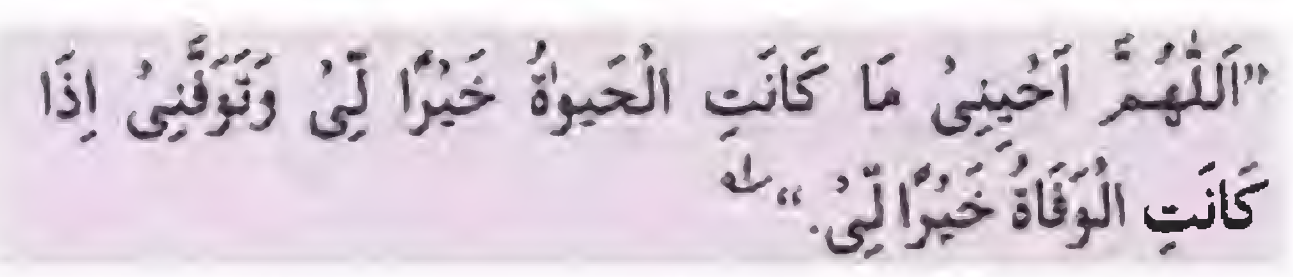
The full dua is as follows:

لَا إِلٰهَ إِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ، سُبْحَانَ اللّٰهِ رَبِّ
الْعَرْشِ الْعَظِيْمِ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ،
اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ،
وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ،
لَا تَدَعْ لِيْ ذَنْبًا إِلَّا غَفَرْتَهٗ وَلَا هَمًّا إِلَّا فَرَّجْتَهٗ
وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّاحِمِيْنَ ۔

There is none worthy of worship besides Allaah , The Clement, The Bountiful. Glory be to Allaah Ta`ala, Lord of the Magnificent Throne. Praise be to Allaah Ta`ala, Lord of the universe. I beg of You causes that attract Your mercy and secure Your pardon, gains from every vurture and safeguard from every sin. Leave no sin of

mine unforgiven, no anxiety unrelieved and no need of mine with which You are pleased, unfulfilled, O Merciful of those who show mercy.

The dua to read when one loses hope in life during a severe illness

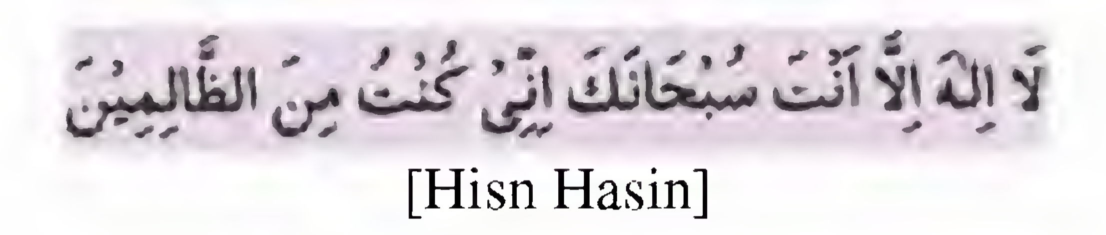


O Allaah Ta`ala grant me life as long as life is beneficial to me and grant me death as long as death is beneficial to me. [Bukhaari Shareef / Muslim Shareef]

It is clear that when a person's life becomes constrainedthen it is impermissible to make dua for death, however to recite the above dua is permissible, because this dua is not directly asking for death, rather it is a request to Allaah Ta`ala that if life is more beneficial for one then Allaah Ta`ala should grant a longer life, but if death is better Allaah Ta`ala should grant that.

Another dua to recite during severe illness

If during a severe illness a person recites the dua of Hadhrat Yunus (alaihis salaam) forty times then if he passes away during that illness, he will receive the reward of a martyr and Allaah Ta`ala will forgive all his sins. The dua is as follows:



[Hisn Hasin]

The dua to read when the signs of death become apparent



O Allaah Ta`ala forgive me, have mercy on me and join me with the Ambiya.

Or recite the following dua:

لَا اِلٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ.

There is no diety but Allaah Ta`ala. Indeed the pangs of death are real. [Tirmidhi Shareef]

One may also recite the following dua:



O Allaah Ta`ala aid me in the difficulties of death and the pangs of death. [Ibn Maajah]

To recite the abovementioned duas together with praising Allaah Ta`ala will prove beneficial. May Allaah Ta`ala grant us all the good guidance and ability to remember and implement these duas when the occasion arises.

It is reported in the Hadith Shareef that Allaah Ta`ala says to the angels that His believing slave is worthy of every goodness and the highest ranks because his soul is being extracted from his body and yet he is singing the praises of Allaah Ta`ala. [Amalul Yaum Wal Lailah of Nisai]

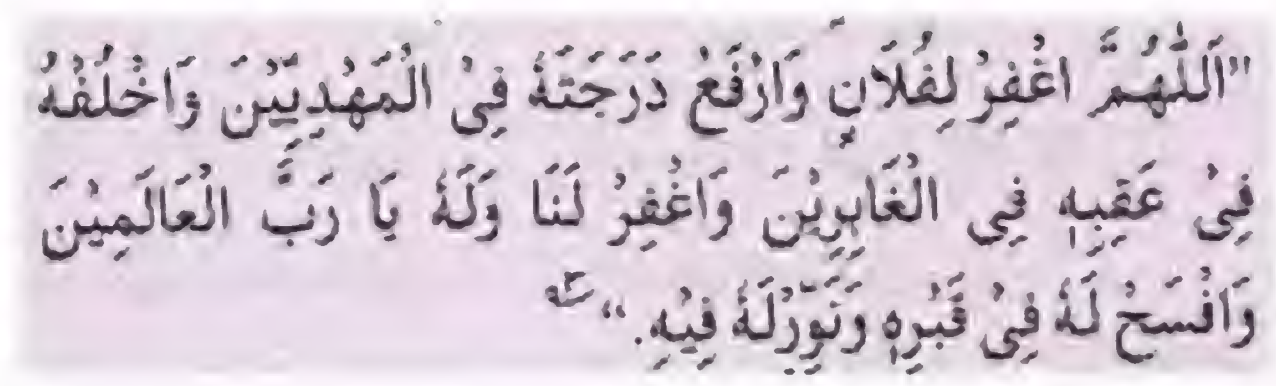
Talqeen of the dying

It is reported in the Hadith Shareef that the people sitting around a person who is about to die should make *Talqeen*, i.e. recite *Laa Ilaaha Illallah*. They should recite is softly, thereby encouraging the dying person to also recite it. If he recites it even once it is sufficient. [Tirmidhi Shareef / Abu Dawood Shareef / Nisai Shareef]

It is reported in the Hadith Shareef that the person whose last words are *Laa Ilaaha Illallah*, will most certainly enter Jannat. [Abu Dawood Shareef]

The dua to be recited by those sitting around the deceased

Those people who are sitting close to the one who has recently passed away, should close his eyes if they are still open and recite the following dua (the name of the deceased should be mentioned in place of the words لفلان):

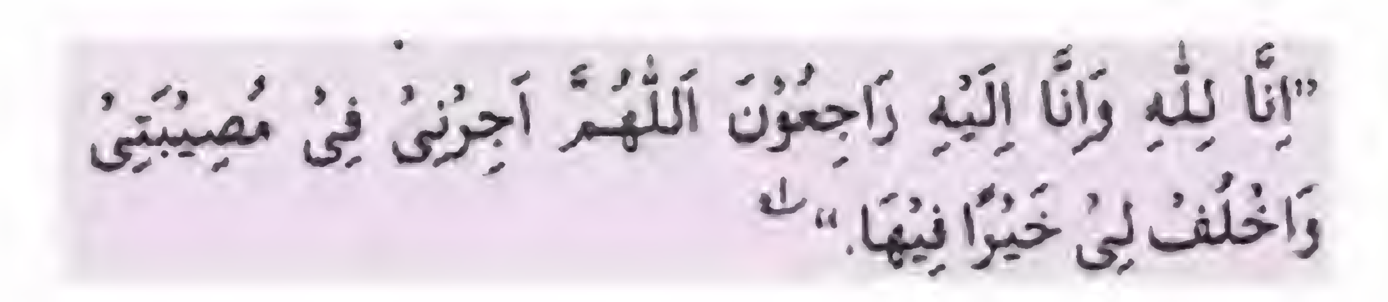

"اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ وَارْفَعْ دَرَجَتَهٗ فِى الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِىْ عَقِبِهٖ فِى الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهٗ يَا رَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهٗ فِىْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِيْهِ."

O Allaah Ta`ala, forgive so and so, raise his stages among the guided ones, grant him a deputy amongst his family and forgive us and him, O Rabbul Aalameen. Widen for him his grave and illuminate it. [Muslim Shareef / Hisn Haseen]

Dua to recite when closing the eyes of the deceased

It is reported in the Hadith Shareef that when those sitting around the deceased close his eyes if they are open and recite the abovementioned dua, then the angels say Aameen to this dua.

The inhabitants of the house wherein someone had passed away and also others who had received news of the death should make dua of forgiveness for the deceased. More especially the following dua should be recited:


"اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِىْ فِىْ مُصِيْبَتِىْ وَاخْلُفْ لِىْ خَيْرًا مِّنْهَا."

Indeed to Allaah Ta`ala do we belong and to Him is our return. O Allaah Ta`ala reward me in my loss and grant me something better than that. [Abu Dawood Shareef]

General advice for every Muslim

”لا اله الا اللّٰه محمد رسول اللّٰه اشهد ان لا اله الا اللّٰه
وحده لا شريك له واشهد ان محمدا عبده ورسوله.“

Firstly I bear witness that none is worthy of worship besides Allaah Ta`ala, who is alone and has no partner and I bear witness that Muhammad (sallallahu alaihi wasallam) is Allaah Ta`ala's servant and last messenger. Qiyaamah is Haqq and most certainly coming, there is no doubt ion that and the raising from the graves is also Haqq.

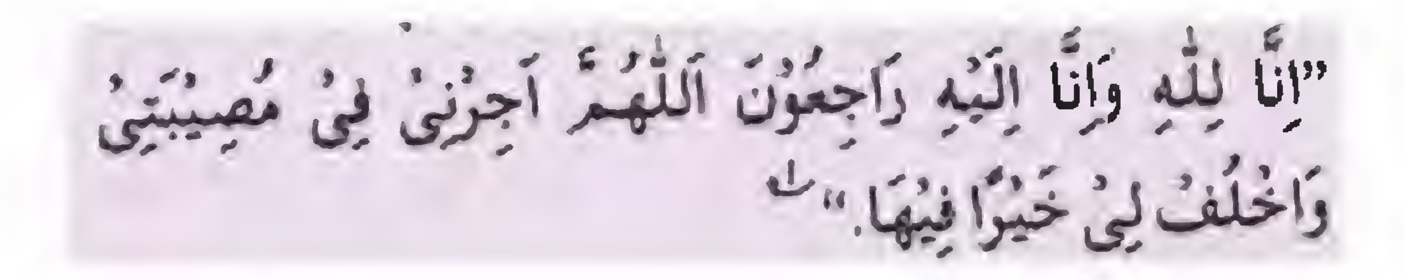
Normally, when a person's soul leaves his body, the family are in great sadness and grieved, and many a times they know not what they do and say. At times like this we advise patience. With regard to such a trying time we list hereunder a proper Shar`i manner of going about handling the situation. We encourage everyone to practice thereupon.

I always advise my family and children to fear Allaah Ta`ala in every condition and to obey and follow Rasulullah (sallallahu alayhi wasallam). Salaat and fasting should be rigidly practised and if hajj and Zakaat are compulsory then they should be fulfilled. They should always live in harmony and unity with each other.

I make a bequest that they always send Isaale Thawaab and make dua for entrance into Jannat, forgiveness from sins and safety from the Fire of Jahannum. If this Wasiyyat of mine is read prior to my soul leaving my body, then for my final moments a pious person should be called to make my Talqeen. It has been reported by Hadhrat Mu'aaz (radhiallahu anhu) that Rasulullah (sallallahu alayhi

wasallam) said, *"Make Talqeen of your dying (persons) with Laa Ilaaha Illallah."* This should be recited at my bedside in a soft voice so that I may also recite it. I should not be asked to recite it because, perhaps due to the pangs of death I may refuse, Allaah Ta`ala forbid! If I recite it even once then you may cease the Talqeen, unless I utter some worldly speech. This Kalimah should be my final words. It is also Sunnat that those sitting around recite Surah Yaaseen, which eases the pangs of death.

At that time, those sitting around me should not speak anything which will distract me towards worldly issues, because this is a time of separation from the world and union with Allaah Ta`ala. Therefore only such actions should be carried out which will turn my attention towards Allaah Ta`ala. It is the custom of some people to bring the children near the dying person and this only serves to strengthen the worldly bond. Such unwarranted actions should most certainly be abstained from. When my soul leaves my body then close my eyes, place all my limbs properly, tie a cloth around my chin so as to keep my mouth closed and tie my two large toes together so that my feet are not separated. Place my hands on the sides of my body and not on my chest. Finally cover my body with a sheet.
Place my body on its right side facing towards the Qiblah and do not wail excessively and uncontrollably at my departing. It will be much more meritorious to recite the dua:


"انّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اٰجِرْنِىْ فِىْ مُصِيْبَتِىْ وَاخْلُفْ لِىْ خَيْرًا مِّنْهَا."

Besides my wife/wives it is not permissible for anyone to mourn me for more than three days. It is imperative that my wife/wives mourn my death for four months and ten days unless of course they are pregnant. In this case the *Iddat* will end at the birth of the child. During this period they should not adorn themselves. The news of

my death should be quickly spread and the arrangement for my funeral speedily done. If during my bathing, burial etc. any good sign is noted then it should be spread amongst the people, but if any evil sign is noted then it should be hidden. Hadhrat Abu Rafi' (radhiallahu anhu) reports from Rasulullah (sallallahu alayhi wasallam) that if any evil sign is noted during the bathing of the dead and it is concealed, then Allaah Ta`ala will grant forty times forgiveness.

The detail manner of bathing the dead

The platform on which the body is to be bathed must be smoked/scented with *lobaan* 3, 5 or 7 times. The body should be placed on it such that its right hand side will be facing the qiblah. If this is difficult then it may be placed in any way.

The clothing should then be removed from the body and before removing the underclothes, a cloth must first be placed over the *satr*. This cloth should be of a thick material which spans the navel to the knee and it must not become see-through when wet.

It is not permissible to look at the body from the navel to the thighs. It is also impermissible to touch these parts. Whichever parts are not allowed to be seen of a person when he is alive, those parts are also impermissible to look at after his death. When making *istinjaa* and washing the private areas of the body, a glove or cloth placed over the hands should be used.

Prior to staring the ghusal, a glove should be worn on the left hand and *istinjaa* should be made using some sand lumps (toilet paper). Thereafter it should be washed with water. Wudhu should then be made for the body, without rinsing the mouth or placing water in the nose. A piece of cotton-wool should be made wet and the lips, gums and teeth should be wiped with it. A wet cotton-wool should also be placed in each nostril and they should thus be cleaned. However, if the person needed a ghusl and passed away in a state of *janaabat*, or if a woman died whilst in *haidh* or *nifaas*, then it will be necessary to place water into the mouth and nostrils and dried out with a piece of cloth.

Thereafter some cotton-wool should be placed in the mouth, nostrils and ears of the deceased so that water does not enter them when washing the body. Wash the face, hands up to the elbows, make masah of the head and wash each foot thrice.

After making Wudhu, use some soap to wash the hair and beard.

Place the body on its left side and pour lukewarm water wherein *beari* leaves have been boiled, thrice over the body, from head to toe, so that the water reaches the bottom section. Thereafter turn the body onto its right side and pour this water on the left side of the body as done previously. The body should then be lifted slightly into a sitting-like posture and the stomach lightly pressed. If any waste matter is expelled, it should merely be washed away. There is no need to repeat the Wudhu or ghusl. The body should then again be turned on its left side and water wherein crushed camphor has been diluted should be poured thrice on the right-hand side of the body from head to toe, such that it reaches the bottom (left) section.

A glove should then be worn and the body wiped dry with a towel, and covered in a dry sheet.

The sheets for *kafan* should then be placed in the position outlined in the forthcoming chapter. The body should then carefully be taken off the wash-tub and placed onto the *kafan* cloths. The cotton-wool from the mouth, ears and nostrils may now be removed.

The *kafan* for men

There are three masnoon cloths for the *kafan* of men:

1. The *Izaar* – from the head to feet
2. *Lifaafah* (also known as *chadar*)—this is about 4 handspans larger than the *izaar.*
3. *Kurtah*, without sleeves or collar, which spans from the neck to the feet.

The *kafan* for women

1. *Izaar* – from head to toe, just like the one for men
2. *Lifaafah* – slightly longer than the *izaar*
3. *Kurtah* – without sleeves and collar, from neck to feet, just like the men

4. *Seenah band* – from the armpits to the thighs (the larger the better). It should at least be till the navel. The width should be such that it covers the body.
5. *Sar band* – three arm lengths long

In essence three parts of the kafan for women is the same as that for men, there are two pieces extra.

The method of enshrouding men

Firstly the *lifaáfah* will be placed on the surface, on top of that will be the *izaar* and above this will be the *qamees,* whose top part will be folded. The body will be carefully placed on these sheets. The folded part of the *qamees* will then be placed over the head and extended on the body. The sheet which was covering the body during the ghusl may now be removed. Some scent may be placed on the deceased head and beard. It should be remembered that saffron cannot be used for men. Some crushed camphor should now be place on the forehead, nose, palms, knees and feet (i.e. those parts of the body used in Sajdah.

The left side of the *izaar* will now be folded onto the body and then the right side (i.e. the left part will be at the bottom and the right on top). The *lifaáfah* will then be folded on to the body in the same manner, i.e. first the left then the right. The edges will be tied with strips of cloth so that the kafan does not open up.

The manner of enshrouding women

First the *lifaáfah* will be placed onto the surface, on top of which the *seena band.* Then the *izaar* and finally the *qamees.* The body will be carefully placed on all these and the folded part of the *qamees* will be rolled onto the body. The sheet which was covering the body during ghusl will now be removed. Scent will be placed on the hair. Saffron may be used for women. Crushed camphor should be placed on the parts of Sajdah. The hair on the head will be made into two parts and placed above the *qamees* on the chest—one part on the right side, one on the left. The *sar band* will be placed over the head and hair, but it will not be tied or folded in any way. The *izaar* will

then be folded onto the body – first the left side then the right. The *sar band* will come after that then the *seena band*, which will be placed on the chest from below the arms –first the left then the right. Thereafter the *lifaafah* will be closed onto the body – first the left then the right. Here also strips of cloth will be tied on the two ends of the *kafan* and around the centre so that the *kafan* does not open up.

After the bathing and enshrouding the Janaazah Salaat should be performed and the bier should be hastily proceeded to the graveyard. The body will be placed in the grave on the right side facing towards the Qiblah, and the strips of cloth used to tie the *kafan* will be removed.

[Epilogue of the wasiyyat / bequest]
I make Allaah Ta`ala witness and hereby inform everyone that I have forgiven all those over whom I have rights and I also make dua for them that Allaah Ta`ala forgive them.
However my debts, which are outlined separately, are not included among those rights.

This is my bequest and whosoever changes it, the sin will be on their head, because Allaah Ta`ala says:

فَمَن بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.
